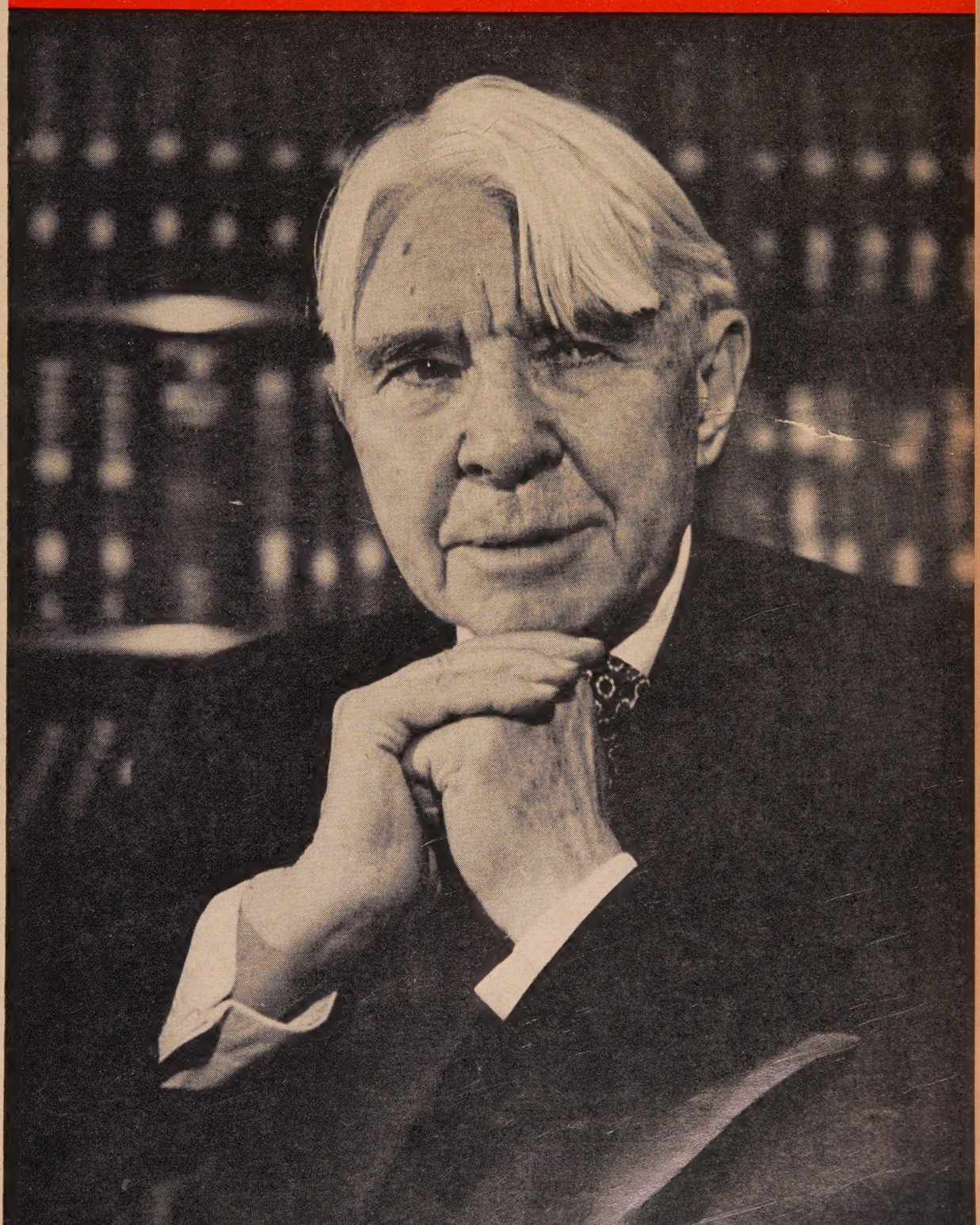
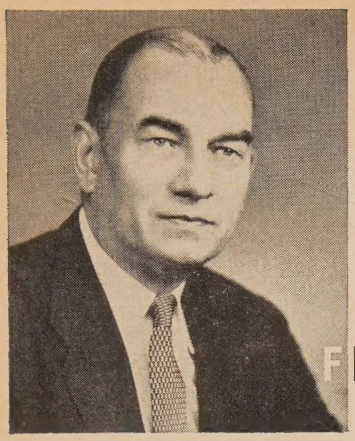
UNITED CHURCH HERALD

PACIFIC SCHOOL OF RELIGION

VOL. 3, NO. 3 FEBRUARY 4, 1960



The Most Enduring Memorial to Lincoln by CARL SANDBURG



FROM THE CO-PRESIDENTS' VIEWPOINT

ONE of my responsibilities for the United Church of Christ took me several months ago to a Midwestern state, to one of its growing industrial cities and also to a small town about thirty miles away.

On the plane going out I got to thinking of a family who had united with the church where I served my first pastorate some thirty years ago and who, last I had heard of them, were living in the small town through which I would be passing. After inquiry at a service station on the edge of that town and two telephone calls, I found them, spent a pleasant hour's visit with them and now set down here what I consider one of those remarkable "true stories" that strengthens one's faith in human nature especially when it can be linked up with the church and the gospel.

Thirty years ago when they joined my church, they were a family of three, their first-born, a son, not more than 2 years old. The young parents were likeable young people of no more than high-school education but quiet, steady, possessed of that common sense that lends basic perspective and purpose to otherwise commonplace lives. The father was a barber.

A year or two later they decided to follow Horace Greeley's advice — whether they had ever heard of it or not—and went West, the father setting up a little shop of his own in the town where on this recent trip I found them. A few years ago, when a residential area was being developed in the city nearby, they moved to that area where the father now owns a four-chair barber shop in the shopping center. They live in a new, modest, attractive home only a few blocks from the shop.

They have had five children, and that's where the story of this family takes on its luminous quality.

The second oldest child, a son, has apparently not always been in the best of health, recently spent a brief period in a tuberculosis sanatorium, married a few years ago and has two small children, has remained with his father in the barber shop.

The oldest son studied electrical engineering at what is probably the Midwest's best engineering school and is now well established in the research and development division of one of the country's largest home-appliance manufacturers.

Their fourth son finished college several years ago and now has an instructorship in a prominent university, where he is completing work for a doctorate in chemical engineering.

Their youngest child and only daughter has just completed her sophomore year in one of the Midwest's finest liberal arts colleges.

As for their third oldest child, a son aged 26, when I visited these parents they were planning to come East in a few weeks to be present at his ordination to the Christian ministry and installation in his first pastorate. He had just been graduated from what is probably our biggest university-related theological seminary after having interrupted his work there to spend a year at a German university on a Fulbright scholarship.

Consider this story of "the town barber" and his family.

When I first got to know them thirty and more years ago, they were of the age of that self-pitying, so-called "Lost Generation" that F. Scott Fitzgerald was even then "immortalizing"; but that young couple just lacked the smartness and sophistication even to be tempted to rationalize themselves into a state of perpetual irresponsibility.

Just as surely in this generation when the "Beatniks" get so much publicity and the "rock 'n' rollers" make so much noise for themselves that both have been erroneously taken as characteristic of the times, there is a substantial contingent of steadfast and purposeful young men and women who will nurture a generation of children as creative as are the children of the couple whom I visited that evening not so long ago.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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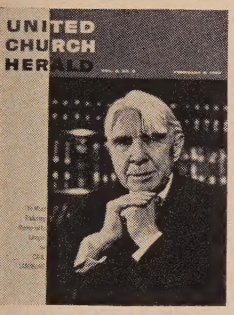

COVER STORY: All readers are acquainted with the snow-haired figure on our cover. It has been said of Carl Sandburg that of all poets he is closest to the people of the United States. He has read and sung his way throughout all parts of the United States.

Carl Sandburg's monumental six-volume biography of Abraham Lincoln (1926-1939) won him nation-wide acclaim as a student of the sixteenth President of the United States. In 1940 he won the Pulitzer Prize for *Abraham Lincoln: the War Years*. On February 12, 1959, Mr. Sandburg spoke on Lincoln before Congress and we are privileged, on this 1960 anniversary, to print his address as released to the press. The cover photo of Mr. Sandburg is by Robert Phillips, Black Star, New York.

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The Most Enduring Memorial to Abraham Lincoln

CARL SANDBURG

NOT often in the story of mankind does a man arrive on earth who is both steel and velvet, who is hard as rock and soft as drifting fog, who holds in his heart and mind the paradox of terrible storm and peace unspeakable and perfect. Here and there across centuries come reports of men alleged to have these contrasts. And the incomparable Abraham Lincoln is an approach if not a perfect realization of this character.

In the time of the April lilacs in the year 1865, on his death, the casket with his body was carried north and west a thousand miles and the American people wept as never before; bells sobbed, cities wore crepe; people stood in tears and with hats off as the railroad burial car paused in the leading cities of seven states, ending its journey at Springfield, Ill., the home town.

Turbulent Forces

During the four years he was President he at times, especially in the first three months, took to himself the powers of a dictator; he commanded the most powerful armies till then assembled in modern warfare; he enforced conscription of soldiers for the first time in American history; under imperative necessity he abolished the right of habeas corpus; he directed politically and spiritually the wild, massive, turbulent forces let loose in civil war.

He argued and pleaded for compensated emancipation of the slaves. The slaves were property, they were on the tax books along with horses and cattle, the valuation of each slave next to his name on the tax assessor's books. Failing to get action on compensated emancipation, as a Chief Executive having war powers he issued the paper by which he declared the slaves to be free under "military necessity." In the end nearly $4,000,000 worth of property was taken away from those who were legal owners of it, property confiscated, wiped out as by fire and turned to ashes, at his instigation and executive direction. Chattel property recognized and lawful for 300 years was expropriated, seized without payment.

In the month the war began he told his secretary, John Hay, "My policy is to have no policy." Three years later in a letter to a Kentucky friend made public he confessed plainly, "I have been controlled by events."

Gettysburg Address

His words at Gettysburg were sacred, yet strange with a color of the familiar: ". . . we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract." He could have said "the brave Union men." Did he have a purpose in omitting the word "Union"? Was he keeping himself and his utterance clear of the passion that would not be good to look at when the time came for peace and reconciliation? Did he mean to leave an implication that there were brave Union men and brave Confederate men, living and dead, who had struggled there? We do not know of a certainty.

Was he thinking of the Kentucky father whose two sons died in battle, one in Union blue, the other in Confederate gray, the father inscribing on the stone over their double grave, "God knows which was right"?

Lincoln's changing policies from time to time aimed at saving the Union. In the

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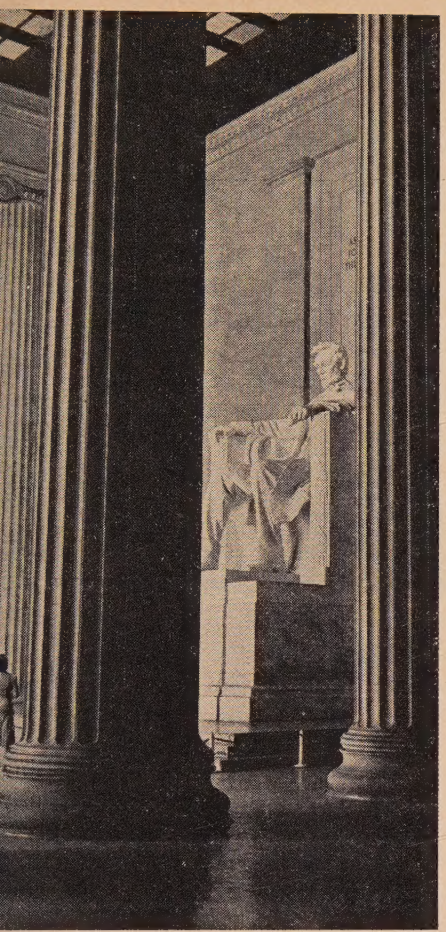
Mr. Sandburg, beloved American poet, is the author of a definitive six-volume biography of Abraham Lincoln. On February 12, 1959, Mr. Sandburg was invited to speak on Lincoln before a joint session of Congress. This is what he said as released to the press. Photo of Daniel Chester French's statue of Abraham Lincoln in the Lincoln Memorial, Washington, D. C., by Charles Phelps Cushing, New York.



end his armies won and his nation became a world power immersed in international politics. In August of 1864 he wrote a memorandum that he expected to lose the next November election; sudden military victory brought the tide his way; the vote was 2,200,000 for him and 1,800,000 against him.

Frightful Destruction

Among his bitter opponents were such figures as Samuel F. B. Morse, inventor of the telegraph, and Cyrus H. McCormick, inventor of the farm reaper. In all its essential propositions the Southern Confederacy had the moral support of powerful, respectable elements throughout the North, probably more than a million voters believing in the justice of the Southern cause.

While the war winds howled he insisted that the Mississippi was one river meant to belong to one country, that railroad connection from coast to coast must be pushed through and the Union Pacific Railroad made a reality. While the luck of war wavered and broke and came again as generals failed and campaigns were lost, he held enough forces of the North together to raise new armies and supply them until generals were found who made war as victorious war has always been made — with terror, frightfulness, destruction and on both sides, North and South, valor and sacrifice past words of man to tell.

In the mixed shame and blame of the immense wrongs of two clashing civilizations, often with nothing to say, he said nothing, slept not at all and on occasions he was seen to weep in a way that made weeping appropriate, decent, majestic.

"House Divided"

As he rode alone on horseback near soldiers' homes on the edge of Washington one night his hat was shot off; a son he loved died as he watched at the bed; his wife was accused of betraying information to the enemy until denials from him were necessary.

An Indiana man at the White House heard him say: "Voorhees, doesn't it seem strange to you that I, who could never so much as cut off the head of a chicken, should be elected, or selected, into the midst of all this blood?"

He tried to guide General Nathaniel Prentiss Banks, a Democrat, Governor of Massachusetts, in the governing of some seventeen of the forty-eight parishes of Louisiana controlled by the Union armies, an area holding a fourth of the slaves of Louisiana. He would like to see the state recognize the Emancipation Proclamation, "and while she is at it, I think it would not be objectionable for her to adopt some practical system by which the two races could gradually live themselves out of their old relation to each other, and both come out better prepared for the new. Education for the young blacks should be included in the plan."

To Governor Michel Hahn elected in 1864 by a majority of the 11,000 white male voters who had taken the oath of allegiance to the Union, Lincoln wrote: "Now you are about to have a convention, which among other things will probably define the elective franchise, I barely suggest for your private consideration whether some of the colored people may not be let in—as, for instance, the very intelligent and especially those who have fought gallantly in our ranks."

Among the million words in the Lincoln utterance record, he interprets himself with a more keen precision than someone else offering to explain him. His simple opening of the "House Divided" speech in 1858 serves for today:

"If we could first know where we are, and whither we are tending we could better judge what to do, and how to do it."

To his Kentucky friend, Joshua F. Speed, he wrote in 1855: "Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal, except Negroes.' When the Know-Nothings get control, it will read, 'All men are created equal except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty."

Infinitely Tender

Infinitely tender was his word from a White House balcony to a crowd on the White House lawn, "I have not willingly planted a thorn in any man's bosom," or to a military governor, "I shall do nothing through malice; what I deal with is too vast for malice."

He wrote for Congress to read on December 1, 1862: "In times like the present men would utter nothing for which they would not willingly be responsible through time and eternity."

Like an ancient psalmist he warned Congress: "Fellow citizens, we cannot escape history. We will be remembered

(Continued on page 32)

CORNELIA OTIS SKINNER CALLS FOR OBSERVANCE OF BROTHERHOOD WEEK

Now is the time for all right-thinking Americans of all races, creeds and national origins to band together to drive out bigotry and ignorance and to strive for the attainment of those spiritual ideals set forth in the world's great religions." So stated Cornelia Otis Skinner, noted actress and author, in issuing the call for "Brotherhood Week" to be celebrated February 21-28.

Only Hope

Miss Skinner is the first woman to be designated national chairman of Brotherhood Week, which is sponsored by the National Conference of Christians and Jews.

Calling on all communities throughout the United States to participate in the 1960 observance, Miss Skinner stated: "In a world crippled with doubts, fears and tyrannies, the only hope for the survival of mankind lies in the practice of understanding, sympathy and brotherhood. We as a free democracy should lead the way. But we cannot call ourselves a completely free democracy if within our fine land there exists racial hatred. Nor can we lead the way if we tolerate religious intolerance."

The annual celebration of Brotherhood Week was first suggested in 1933 by Monsignor Hugh McMenamin, a Roman Catholic priest of Denver, who proposed that the National Conference of Christians and Jews organize a special period when Americans of all religious groups might focus their attention on the problem of living together in good will and understanding.

The idea took concrete form the following year in the celebration of "Brotherhood Day" with some 300 communities participating. In 1939 the period of observance was extended to a week. Last year more than 10,000 communities across the nation joined in the observance.

The theme for the 1960 observance is "Brotherhood—believe it! Live it! Support it!" According to Miss Skinner, local committees have been organized consisting of representatives of schools and colleges, churches and synagogues, civic groups, labor and management, and the media of mass communication. They will be responsible for planning and carrying out all arrangements for community-wide programs and activities with the assistance of the national committee.

The choice of Miss Skinner as national chairman of the annual event was a particularly appropriate one for she has been active for years in the work of the National Conference of Christians and Jews. The daughter of Otis Skinner, famous American actor, Miss Skinner has devoted her life to the stage, writing books and civic activities. She recently completed a year's run in the Broadway play "The Pleasure of His Company" with Cyril Ritchard as her co-star. She is known in every section of the country and abroad for her monologues, which she has given annually on tours that have won her the reputation of being a one-woman theater.

Fullest Support

Of her efforts in behalf of better human relations she has said:

"I have long been deeply interested in the National Conference of Christians and Jews and I have proudly appeared on its programs across the country. Many of my colleagues in the theatrical profession have lent their fullest support to this organization and its objectives. But this for us is not 'play acting.' The brotherhood of man under the fatherhood of God is not an ideal merely to be commended. It is something to be part of, in an integral sense, for all mankind."

Previous chairmen of Brotherhood Week have included Harold E. Stassen, John G. Winant, Robert P. Patterson, Nelson A. Rockefeller, Eric Johnston, Roger W. Straus, Harvey S. Firestone Jr., Thomas E. Braniff and John L. Sullivan. Co-chairmen of the National Conference are Carrol M. Shanks, Lewis L. Strauss and James F. Twohy.

FRANCES S. SMITH

Photo by courtesy of the National Conference of Christians and Jews.

Threats to Civil Liberties

IN THE same week that the Eighty-sixth Congress reconvened in what *The New York Times* correspondent described as "a surprisingly languid mood," we happened to be reading the latest annual report of the American Civil Liberties Union.

We in the United States, the report makes clear, have made more advances in the area of civil liberties during the past few years than were recorded in the previous quarter-century. But it is patently obvious that we have still a long way to go before we close the gap between what is theoretically accepted and what is actually practiced in the realm of freedom, equality and fraternity.

Our civil liberties tradition—summarized in the Bill of Rights—is one of the noblest and most courageous achievements of mankind. Inherited from the English and French revolutions, as well as from our own, it represents the historical commitment of informed and responsible Americans to the protection of the freedom of the individual.

And yet freedom, justice and equality—as we have been reminded by the midwinter episodes of anti-Semitism, by the continuing determination of the Deep South to resist integration and by the disturbing Willard Uphaus case in New Hampshire—must be jealously guarded, fought for and achieved in every generation. A "languid mood" of self-complacency and moral indolence constitutes an insidious threat to civil liberties!

One scarcely needs to spell out here—for the informed readers of the *Herald*—a whole bill of particulars in trying to set forth the human-rights problem that is ours to solve. But a case in point is that of Willard Uphaus, a 69-year-old "Christian pacifist," now incarcerated in New Hampshire for refusing to turn over to the state's Attorney General the names of people who were guests in 1956 at a World Fellowship summer camp of which Dr. Uphaus was director.

The United States Supreme Court in a five-to-four decision upheld New Hampshire's Attorney General. But in the dissent written by Justice Brennan and supported by Chief Justice Warren, Justices Black and Douglas, it was pointed out that, while legislatures must have the right to investigate for the purpose of writing legislation, "the investigatory objective [in this case] was the impermissible one of exposure for exposure's sake."

Why is this kind of investigation "impermissible"? Because the right to assemble and to discuss may be seriously discouraged if citizens face the prospect of unfavorable publicity when they meet for the discussion of unpopular ideas. Our law guarantees freedom of assembly and freedom of speech. The health of a democracy requires that they be encouraged, not discouraged. Approval or disapproval of Dr. Uphaus or the World Fellowship is irrelevant. Publication by a government agency of names of people attending any meeting, without evidence of illegal activities, is dangerous business!

Joseph R. McCarthy appeared, exercised his "little brief authority" and now is gone. The temples he and his kind violated are being restored and the altars they overthrew are being set up once more. But freedom, justice and equality, as we have said, must be continuously guarded, fought for and expanded. To secure for all the freedoms to which they are entitled demands an alert citizenry, a patiently conducted program of personal and group education, backed by enlightened social legislation. A "languid mood" is not good enough!

For the Relief of Tension

ON January 9 the Defense Department announced that it will spend a minimum of one million dollars of the taxpayers' money for tranquilizer pills in the next fiscal year. Along with millions of other harassed Americans, said the spokesman, the U. S. military will use the medication "to help in the relief of tensions and for the treatment of nervous cases."

In the process of standing up stanchly and creatively to the stressful challenges of modern living many of us become anxiety-ridden, tied up in knots and harassed.

What can be done about it? Isn't there a cheap and painless way to get back on top of one's feelings? From India there has come within a relatively recent time the very thing that many sufferers from tension have been seeking: *rauwolfia serpentina*, a snakeroot plant whose remedial properties have long been recognized in the Orient. Almost a dozen brands of tranquilizing pills, derived from this root and from chemicals developed recently, are now on sale.

Drugs in this category have real therapeutic value when prescribed by responsible physicians, but the spreading tendency of Americans to swallow tranquilizers on the slightest provocation "rather than to face up to the routine crises of living," declares an officer of the National Institute of Mental Hygiene, "has made even the most enthusiastic proponents of the drug uneasy."

This escapist phenomenon is not, of course, new. Many people, for example, have been turning in their extremity to smartly packaged pseudo-spiritual nostrums, advertised to remove all doubts and fears, and merchandised from certain popular pulpits and platforms.

Far preferable for facing the facts of life is a judicious application of common sense, plus a liberal dosage of Christian faith. It tells us to slow down, to face real problems realistically, to deal with ourselves honestly, to loosen up and to take the really unimportant details less seriously so as to be competent in things that truly matter. And it tells us also to develop the moral courage that constitutes an affirmative answer to the challenges of life.

Our Christian faith, striking more deeply into the subsoil of human motivation, speaks at the same time with a sterner yet more persuasive voice: "Do not be anxious about your life, what you shall eat . . . nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? . . . seek first his kingdom and his righteousness, and all these things shall be yours as well." On such terms only can genuine peace of mind be purchased! avm

My Reservations About Voting for

ROY PEARSON

THE announcement by Senator John F. Kennedy that he would like to be President of the United States has compelled every conscientious Protestant to face squarely the issue of Roman Catholics serving in our highest public offices.

The days when Protestants can refuse to stand up and be counted are rapidly diminishing. If they do nothing else, at least they will have to decide whether the issue is really an issue at all and, once they have made up their minds that it is, they will have to answer certain questions.

Total Welfare

Would they ever vote to place a Roman Catholic in a position of important political responsibility? If they would not, is their refusal an evidence of religious bigotry? If they would, under what conditions would they do so? And how can the ordinary voter determine intelligently to what degree a candidate's religious commitments affect his political acceptability?

Whenever these questions are raised for widespread discussion, the reactions usually fall into three main categories.

First, there are those who are absolutely sure that no Roman Catholic ought ever to be elected to a significant post in the government. Second, there are those who think that a candidate's religion is strictly his own business. And third, there are those who recognize the complexity of the problem and desperately want to find an answer that deals fairly with the Roman Catholic minority, the Protestant majority and the total welfare of the nation. It is with this third group of voters that I am principally concerned.

In approaching their dilemma one thing is certain: we need to begin with a confession of our own sins. For no informed Christian can escape the uneasy awareness that, although Protestants have had a great deal to say about religious liberty, their preaching has often exceeded their practice. One Protestant minister puts it this way, for example: "I have had long talks with churchmen in the World Council of Churches and I have worked in such nations as Italy, Belgium and Austria and I know something about Spain. So far, I have found that both Protestants and Catholics are, and have been, about equally guilty of repressive practices.

"The actions of such state churches as those in Sweden, Norway and England over the centuries have not been too libertarian," he continued. "Only recently have religious restrictions been removed in the Scandinavian countries. The Swiss Constitution forbids both kosher killing and the presence of Jesuits in that country where the World Council of Churches is located and where Calvin, Knox, Zwingli and others (including Servetus, who was burned at the stake by a Protestant) created precedent and wrote the laws."

Intolerant Attitudes

Most of these charges can scarcely be denied, but if Protestants still pledge their allegiance to the doctrines of justification by faith and the priesthood of all believers, their failure to practice what they preach is an indictment of unfaithful Protestants rather than of the Protestant faith. Bigotry takes different forms in different lands and centuries, but in an important sense Protestant intolerance is a repudiation of the believer's faith while Catholic intolerance is an expression of it.

When Protestants fall into error in this area, the ancient proclamations of their most dependable spokesmen provide them with sound means by which to correct themselves. But when a Catholic returns to his own distinctive faith for the correction of his intolerant behavior, his error is further compounded. One of our greatest dangers today is that liberal American Catholics will take seriously certain official pronouncements of their faith that they have disregarded to the good of the nation.

Another source of uneasiness on the part of thoughtful Protestants is the insistent suspicion that the peril of Roman Catholic activity in politics may be exaggerated. This point of view is steadily fostered by Roman Catholic journals, and personal knowledge of the attitudes of some Roman Catholic neighbors lends it plausibility. But one day as I was reading an editorial along this line in a local diocesan newspaper, I had on my desk by coincidence several letters and clippings that must have found the editorial a strange companion.

Franco's Spain

Among them, for instance, there was a news report from Spain pointing out that in that country the cost of private education made it necessary for Protestant children to be educated as Roman Catholics or remain unschooled, that Protestants are classed with paupers, atheists and lunatics in that they may not be buried in consecrated ground, that Protestant Bibles cannot be printed or imported, and that the Spanish police had just closed three Baptist churches in Barcelona. Another clipping stated that as a part of Roman Catholic determination to roll back Protestant growth in Colombia twenty Protestant churches had been closed by Government order.

Turning to the United States itself, I found on my desk this piece of campaign propaganda from one of our Midwestern states: "Good Catholic: November 6 vote for our two good Catholic candidates without fail. Do your Catholic duty, our goal is near. His Holiness bless you. Remind your friends." In a somewhat similar vein I had a letter from a friend who said: "When I was

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Dr. Pearson is dean of Andover Newton Theological School and Bartlet professor of sacred rhetoric. Photo by Wide World, New York.

"Ought a Protestant vote for a Roman Catholic for President?" was the title of a provocative article in the January 21 issue of the Herald, *published shortly after Senator Kennedy's candidacy was announced. The author's answer to the question was Yes, if he is the abler man. But Dean Pearson has a number of reservations and states them with clarity and persuasiveness.*

oman Catholic for U. S. President

with Church World Service in D.P. resettlement work, the Catholic Archbishop of Rhode Island said to the local committee: "We do not need any more D.P.'s in Rhode Island. We already have our majority."

Then there were excerpts from "The Moral Obligation of Catholic Civil Judges" by Father D. Davis in which Catholic judges were advised that American laws providing tax support for public schools are unjust and that when Catholics are involved in litigation concerning them the Catholic judge should do what he can "to show the law's injustice and to avoid its application."

Political Pressures

Finally, I had another letter that included this testimony: "Having been through years of battling on behalf of planned parenthood in Connecticut, I know the political power exercised by the Roman Catholic Church in blocking legislation. They make no bones about their control in the State Senate and the instructions of the Bishop as to how to vote."

No sensitive Protestant has any desire to exaggerate the problem of Roman Catholic pressures in politics, but items like these make it increasingly difficult for an impartial observer to conclude that the Roman Catholic Church is not at work in this field.

Still another cause for Protestant reluctance to speak out bluntly about these matters is an understandable distaste for using a person's religion as one of the criteria of fitness for public office. A few years ago I wrote an article on this subject for one of our national magazines. In the letters that came to me as a result I found this hesitance expressed by both Protestants and Catholics. "I ask myself," said one of my ministerial colleagues, "whether your question is not striking at the very heart of the American doctrine of church-state separation and freedom for members of all faiths. The implications of your question are that there must be a religious loyalty test for every potential officeholder."

A Roman Catholic put the case even more strongly. "I know now," he said, "that I would think twice before I voted for Dean Pearson. He does not regard my rights and dignity as a citizen very highly and I doubt that I would entrust them to his care. But I expect to vote for some other Protestant in 1960 and to do so cheerfully on the basis of his personal qualifications. The question is what kind of man he is, not what kind of Protestant he is."

Skillful Campaigning

Affirmations like that are always attractive—especially to Protestants. They remind one of the words with which Hilaire Belloc campaigned before the Salford voters: "Gentlemen, I am a Catholic. As far as possible I go to mass every day. This is a rosary. As far as possible I kneel down and tell these beads every day. If you reject me on account of my religion I shall thank God that he has spared me the indignity of being your representative." This is skillful campaigning; yet, more than that, it is adroit strategy. It expresses our deeper sensibilities. We want to take a man for what he is and not to penalize him for the accidents of birth or the peculiarities of his religious connections.

The issues are not quite so simple as some people would have us believe, however. For one thing, what kind of Protestant a man is—or what kind of Catholic—has a great deal to do with what kind of man he is. It is an insult to a man's religion to claim that it has no connection with his decisions and his conduct. If it has a proper influence upon his daily life, it is an inescapable element in the evaluation of his competence for political leadership.

Prior Allegiance

Moreover, it is scarcely fair to speak about a "religious loyalty test" as if it were simply a Protestant device for preventing the election of Roman Catholics. Has not religious loyalty been employed fully as often as one of the means of securing their election?

What is more, my proposals would not prove nearly so drastic as these comments imply. I do not recommend legislation forbidding Roman Catholics to run for public office, to be elected to public office or to serve in public office. Such would be patently absurd. I only insist that when a man has pledged prior allegiance to an organization as tightly disciplined and as rigidly authoritarian as the Roman Catholic Church he presents voters with a special reason for vigilance in studying his qualifications for office.

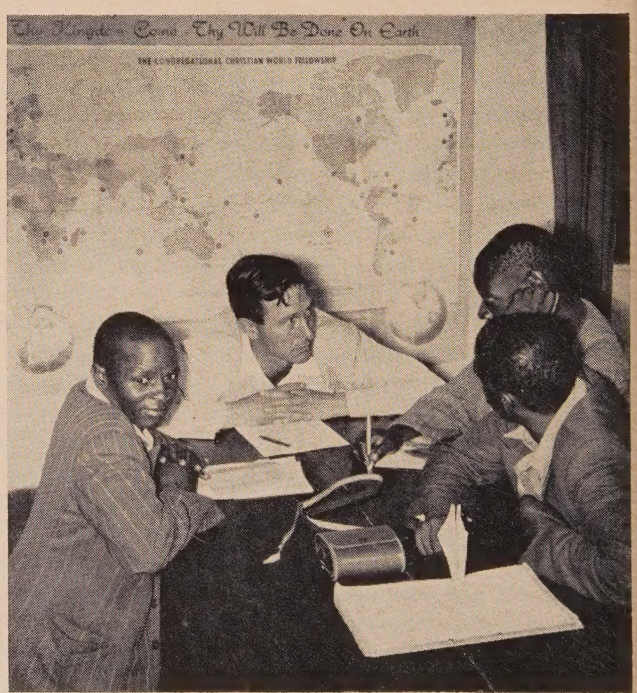
One of my friends has declared himself to be deeply troubled by the thought of "what a terrible thing it would be

(Continued on page 22)

AFRICANS AND THEIR CHURCH

The future of the African churches depends in large degree on how rapidly Africans assume leadership. Here a new pastor with graduate training is ordained.

With the elements of communion in African hands, the power of the gospel is becoming more of a motivating force in the life and mind of the Africans.



The teacher-evangelist, with the advice of the missionary, works hard to translate Christian faith into language his people can understand.

CHARLES P. BLAKNEY

THE historic missionary policy of our churches has been to help the people in each field to reach their highest potentialities as Christians. When persons are discovered who have unusual leadership gifts, they are provided opportunities for training and responsibilities commensurate with their talents. Many churches that were "missionary" churches a few years ago are today self-supporting—and all will eventually reach this status.

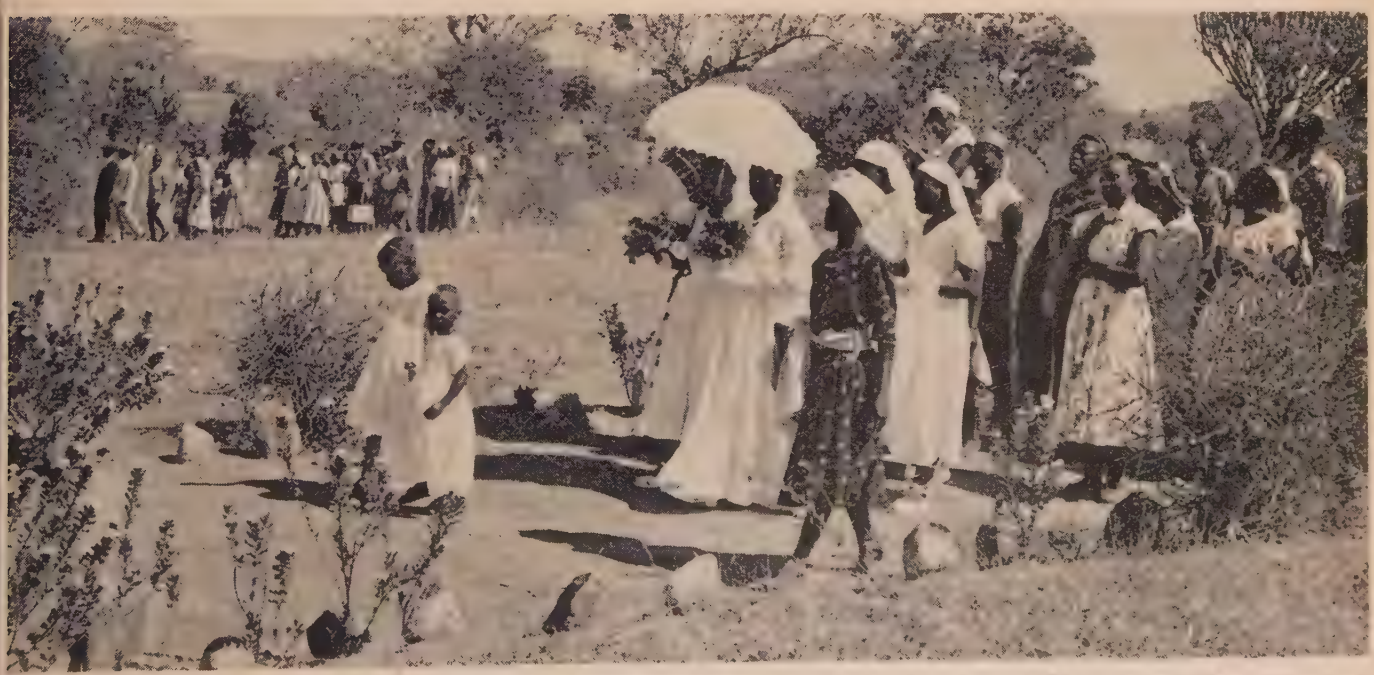
In view of the rising tide of nationalism in Africa we are encouraged that Africans of promise are assuming leadership in the Christian enterprise. As the photographs on these pages show, the African churches are at work and worship, and Christ's reconciling and redemptive word is being heard as Africans speak to Africans.

Mr. Blakney and his wife are in their first term of service as evangelistic missionaries at Mt. Silinda in Southern Rhodesia, where Mr. Blakney took the photos for this picture story.

A young girl who has heard about the Christian mission visits Mt. Silinda hospital in hope of securing medical attention.

Missionaries are still requested to augment slowly growing roster of African evangelists. However, they have now assumed the role of "partners in obedience."

The patterns of democracy are being hammered out for African churches in hours of debate and prayer at association meetings.



The bride's party takes one path, the groom's family another to converge at the church for a Christian marriage ceremony.

WHAT ONE COMMUNITY HAS DONE ABOUT "INDECENT" NEWSSTAND LITERATURE

RICHARD C. TOBIAS

LAST spring the police chief of Penn Hills, a suburb of Pittsburgh with 50,000 residents, wrote a letter to the local newspaper to ask for help in removing from newsstands indecent literature, which, he claimed, seriously affects the young and encourages them to juvenile delinquency. The chief especially solicited the aid of church members.

In a subsequent editorial the newspaper asked for the formation of a committee to carry out the chief's request. An organization of men in one of our churches then declared its eagerness to join such a committee and announced that its members were already active in cleaning up filth on the newsstands. I fear such zeal.

First Reaction

My first reaction to the chief's letter was the same one he would have if I were to suggest that I could track and capture a notorious criminal better than he. I do not know the man but I seriously doubt his ability to determine what "decent literature" is. I have a doctorate in literature but I certainly doubt my own ability to know what books and magazines are decent for 50,000 people.

More seriously, the efforts to clean up newsstands bear a close resemblance, I suspect, to Southern reaction to desegregation. Recent court decisions on censorship have caused church groups and others concerned with public morality to feel deprived of protection. Distrusting law, they now seek to take law into their own hands. To use an ugly word, the "vigilantes" are loose. The word, although ugly, is apt for such actions are rarely subject to appeal, to public examination or to law.

The men's organization alarms me even more. It has established ten committees, one for each newsstand in the community. Each committee has two members and each is charged with the responsibility of a weekly check of a newsstand in its area to determine whether or not objectionable magazines are on display. The committee members do not read the magazines to determine which are objectionable. They take a list prepared by a national office on decent literature and check it against the local newsstand. The criteria for this listing of objectionable magazines are so vague that they are meaningless and, therefore, dangerous. If objectionable titles in the list are found on the newsstand, the organization pressures the owner. No appeal is possible. The constitutional provision guaranteeing freedom of speech is quietly and effectively ignored. As a result, the community has been subjected to a most pernicious censorship but few people even know about it.

Shouldn't we have such vigilant action? When a very dear and respected aunt visited me last summer and discovered the existence of our local committee on indecent literature, she said: "Well, I certainly hope that they will clean up the filth." Her normal reaction —that of a good church member—is based on four assumptions and a corollary that should be examined and evaluated.

First, the church member who would clean up filth assumes a correlation between reading matter and behavior. He believes, in other words, that reading "dirty" books and magazines does cause delinquency. Second, he assumes that any good, God-fearing citizen can determine what reading causes bad actions. Third, he assumes that an organization in a community can perform the clean-up for the community. Fourth, he assumes that the removal of literature he considers indecent is desirable. And, parallel to these assumptions, he believes it possible to control the reading of minors without endangering the freedom of the adult.

Each of these assumptions is, I believe, false.

Unsocial Behavior

Our local committee on indecent literature, to use the newspaper's title, has met four times, and each time we have heard that the F.B.I.'s J. Edgar Hoover claims that filthy reading matter causes juvenile delinquency. Mr. Hoover, according to members of the committee, finds obscene literature in the hands of nearly every delinquent.

The conclusion is obvious: remove the cause. But surely the cause for unsocial behavior is not so simply defined. No disinterested psychologist or sociologist claims to know what the relationship of reading is to behavior.

Some reading may indeed stimulate an imagination to fantasies and vagaries not condoned by society. But the number of mothers who appear at our meetings with stories of finding indecent magazines under their sons' beds suggests that the real fear of the obscene book is not so much in the action it encourages as the fantasies it stimulates. But the word "stimulates" belies the assumption that reading can affect action. The knowledge to yield to such fantasy came before reading could make it fear-

Dr. Tobias, lay member of the Beaver United Church of Christ (E and R) in Xenia, Ohio, is an assistant professor of English at the University of Pittsburgh. He now attends Faith Community Church (United Church of Christ) in Penn Hills, Pittsburgh. Photo by Wide World Photos, New York City.

some. To the pure, all things are pure.

Committee members have thrust into my face photographs of "suggestively clad ladies" with the query: "Would you allow this in your house?" Well, my 6-year-old daughter, should she see the picture, would probably wonder why the lady did not have more clothes on. But I doubt if she could be harmed by the picture.

Total Effect

The second assumption — that individuals can determine what is obscene or filthy for a community—is the crux of the problem. In fact, the local committee has finally bogged down completely in an attempt to define it. Students of language observe two general classifications of words: concrete and abstract. One can readily visualize the concrete word. In effect the word points to an object or to an action. When I use the words "desk," "chair" or "typewriter," the reader reproduces in his mind a similar object. But no word communicates exactly since "desk" to me means the desks that I have seen and used, but sufficient uniformity of response occurs so that I may use the word with the conviction that it will communicate. The words "walk" or "talk" reproduce actions.

On the other hand, many essential words in the language do not point to an object or an action but represent a symbol for a total effect of actions or of objects. Alone these words do not communicate. The word "love" means a total experience. My meaning will only become apparent when I recreate the experience that word has for me. True, a tightly knit society may know all the objects and actions involved so well and share a common experience so thoroughly that the word will communicate. In our fragmented society, however, the word "love" cannot communicate without a great deal of qualification and explanation.

We are quite aware of the shiftiness of abstract words when the Russians speak quite sincerely and without Machiavellian guile of "the people's democracy." Friends use words such as "religious," "educated" or "freedom" contrary to understanding even though these are public words with the benefit of social acceptance.

If these words are so difficult, then private words like "obscene," "dirty," "filthy" or "indecent" offer more difficulty, for not only do they incorporate each individual's private experience but his moral judgment as well. Defenders of community efforts to clean up newsstands argue that since we keep dangerous drugs from children, we should also have the right to keep dangerous ideas from them. But this argument is not valid. Although a physician or a pharmacist can demonstrate the danger of a drug, no one exists who can determine what idea is obscene or what one is dangerous.

What one man calls obscene, another man may call serious, moral and interesting. If nothing else, the controversy around D. H. Lawrence's novel *Lady Chatterley's Lover* illustrates this very confusion. Lawrence himself and a number of his critics have found a serious moral import in his story and yet the book has been banned. I can hardly call an aspirin serious or interesting or have a moral judgment about the effect of twenty-five grains of it. Physicians and pharmacists agree on the efficacy of aspirin; readers rarely agree on the efficacy of a book or a magazine.

If we could not find an "indecent" or an "obscene," the committee decided, we could find indecent magazines and obscene books. Again we were frustrated and our frustration tests the third assumption—that a community group can determine a community's reading interests. In the first place, to read the 150 magazines on our newsstands each month is impossible. Once the tedious reading was finished, arguments would be interminable. Second, moral preconceptions would still determine final judgment. Roman Catholics would judge in accordance with the moral authority of the church hierarchy. Protestants would be in a continuous quandary.

Community Effort

Nakedness alone is not sufficient grounds for censorship, since moral attitudes toward the body differ. I am astonished to find a man objecting to a picture of a partially nude woman in a magazine when he does not object to scantily clad drum majorettes on high-school football fields or in some current advertisements for women's undergarments.

Community effort, therefore, means that a dominant majority will impose its moral standard. Regrettably the American community has no absolute moral standard, but even if ninety-nine out of one hundred did agree, should the ninety-nine force the one to follow them? We could not force the one divergent man with impunity, for he might be right in his moral judgment.

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Reno's Federated Church Welcomes You to the Winter Olympic Games

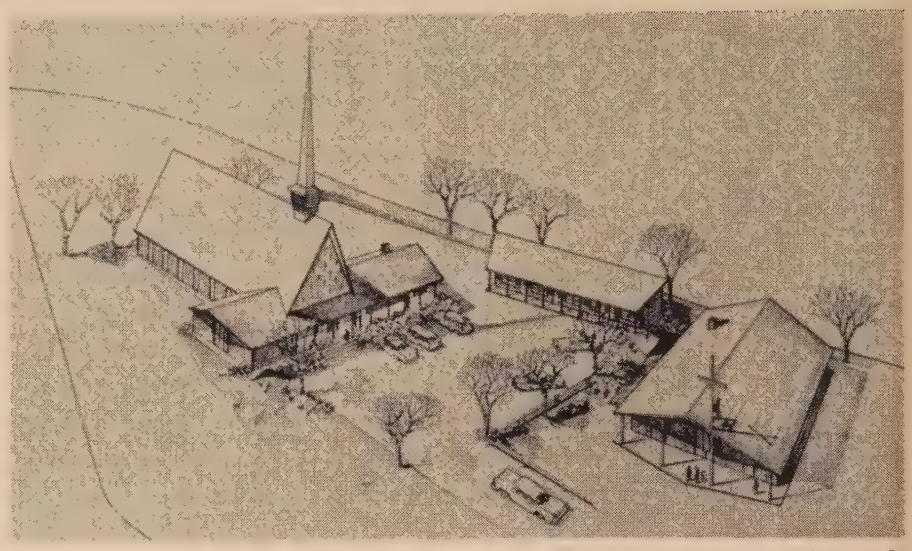
ONLY forty miles from Squaw Valley by newly constructed four-lane freeway, Reno, Nev., will be the eastern gateway to the 1960 Winter Olympic Games. As one of the oldest established institutions of the "Biggest Little City in the World," the Federated Church plans to assist visitors from all over the globe by providing special worship services and counseling, together with information on housing, transportation and tickets.

United Church of Christ sports enthusiasts who plan to spend February 18-28 in the Sierra Nevada Mountains witnessing the largest number of events in the history of the Winter Games should write as soon as possible for reservations. An estimated 35,000 spectators daily will jam the hotels, motels, guest houses, restaurants and arenas during the eleven-day competition. It will bring together approximately 1,000 athletes from thirty to thirty-five countries for world competition in skating, skiing, ice hockey, plus a pageant supervised by Walt Disney.

Squaw Valley is a 6,000-acre natural amphitheater. Its floor is a half-mile wide and two miles long, at an altitude of 6,200 feet. It is dominated on the west by Squaw Peak, which rises to a height of 8,885 feet. All the athletes will be housed within easy walking distance of all slalom and ski-jumping events, ice hockey games, the figure and speed skating competitions.

Concern has been expressed over the area's readiness to entertain such an international gathering. The following resolution has been passed both by the Presbytery of Nevada and the Washoe County Ministerial Association:

"As California and Nevada prepare to entertain the athletes, trainers, officials and winter sports enthusiasts from all over the world in Squaw Valley at the Eighth Winter Olympics in February, courtesy dictates equality of treatment for all, regardless of race, color or the country whose flag they represent. Racial discrimination or economic exploitation at hotels, motels, resorts, restaurants and all other places of public accommodation are out of harmony with democracy's goal of liberty and justice for all. . . ."



Architect's drawing of Federated Church, situated on a hilltop site in the northwest section of Reno. The Christian education building was dedicated in 1958.

First Congregational Church was organized in 1871. The First Presbyterian Church was established here in 1902. The two churches united in 1918 and have lived together happily ever since. In 1957 the Federated Church sold its inadequate downtown site and relocated on a three and one-half acre hilltop in the growing northwest part of the city, at 627 Sunnyside Drive. On September 14, 1958, the $90,000 Christian education building was dedicated. In November 1958 a campaign for sanctuary building pledges reached $80,000 to be paid over a three-year period.

With six strands of Protestantism intertwined in its fellowship, the Federated Church is an adventure in ecumenicity. The Presbyterian Christian Faith and Life curriculum is used. The youth program is oriented toward the United Church of Christ, with Pioneer Fellowship, Hi-X (Pilgrim Fellowship) and Plymouth Fellowship. The Hi-Xers are active in the North Central Area Pilgrim Fellowship. *Our Christian World Mission* gifts are divided equally between the United Presbyterian Church in the U.S.A. and the United Church of Christ. The minister and lay representatives attend not only association and conference, but presbytery and synod meetings as well. The church government is congregational.

Here is a federated church of more than forty harmonious years' duration, which has its eyes on the future through worship, education, fellowship and service in the spirit of Christ's prayer "that they may be one." We stand ready to serve—to the best of our ability—any and all members or friends of the United Church of Christ who plan to attend the 1960 Winter Olympic Games.

FELIX A. MANLEY

Dr. Manley is minister of the Federated Church of Reno, Nev. Photo by courtesy of the church.

Growing Toward Maturity

A MEDITATION

"Let us leave the elementary doctrines of Christ and go on to maturity" *(Hebrews* 6:1).

The process of growing toward maturity never ends. There is no more dangerous sign of spiritual ill health than the satisfied conviction that one has arrived, is good enough. Paul repeatedly warns against it and insists that there are endless opportunities for improvement: "Not that I have already obtained this or am already perfect; but I press on to make it my own. . . ."

Real Problem

Jesus insisted that we must continually grow toward maturity in faith and righteousness: "Unless your righteousness exceeds that of the scribes and Pharisees. . . ." "Be ye therefore perfect even as your Father which is in heaven is perfect. . . ." "The kingdom of heaven is like to a grain of mustard seed."

Most of us have very little difficulty recognizing our imperfection. We know that the biggest room in our lives is the room for improvement! Our real problem lies in knowing how to improve. We are not clear about the direction to choose and what precise steps we ought to take. The big question is, how do we go on to maturity?

An answer to that question comes from a man who lived in the early part of the twelfth century, Bernard of Clairvaux. Dealing with the heart of true religion, "the love of God," he asked the question: How does one grow toward mature Christian love? His answer clarifies the steps one can and should take in moving toward perfection in love toward God. These steps are so down-to-earth, so practical and helpful that they should be known and pondered by all of us.

Bernard began with a surprisingly realistic first step. The beginning of all love, he wrote, is so natural that it does not have to be learned: we are born with it! Man loves himself. That is the beginning of love, the most elemental kind of love, self-love.

I want quickly to point out that this is not in itself wicked, as is so often suggested; that is, self-love is not wicked when in its proper place as a foundation upon which to build more mature love. What we need to see is that love, like everything else, has to begin somewhere, and God evidently ordained that our first step toward perfect love is this natural love for oneself that is common to all.

The child learns to stand before he walks, to walk before he runs and to run before developing speed and coordination. Likewise, we begin the movement toward love at its best and purest by loving ourselves, preserving selfhood, looking out for our own interests.

Jesus recognized this as the beginning of mature love in his Golden Rule. We are admonished to love our neighbor as ourselves. Notice that he assumes as the foundation and starting point that we do love ourselves. God gives us this capacity because it is the necessary first step every immature soul must learn to take.

It is of course a great misfortune when the growth of love is arrested at this basic, infantile level. To some degree we all revert to it, but some people have never gone beyond it. They act like spoiled, self-centered, grasping youngsters, impervious to all needs and interests but their own.

Second Step

But Bernard of Clairvaux was a realist and a good student of human nature: he knew that we do not leap from this state of self-love directly into mature love. There is a natural progression to a second step. Once a person becomes thoroughly interested in his own welfare, he is apt to discover eventually that he cannot subsist alone but needs others. So, purely for what he gets out of it, he cultivates relationships with other people and takes the next step in growth of love toward maturity. He learns to love God for what he can get out of the relationship.

It is only a matter of common prudence to love God, for in all likelihood one's self-interest will be served. A perceptive mind soon observes that religious people reap certain fine blessings for themselves. Thus Benjamin Franklin suggested this kind of prudential approach to life when he asserted, "Honesty is the best policy." It pays!

ALFRED L. CREAGER

The Rev. Dr. Alfred L. Creager is pastor of Trinity (E and R) Church in Collegeville, Pa. He is also chaplain and associate professor of the history of the Christian church at Ursinus College in Collegeville.

One has only to observe what happened to the Quakers and the Puritans. They were dedicated to a life of hard work, sober integrity, devout dependability. It was somewhat embarrassing for some of them who believed so much in simplicity and frugality that their virtuous way of life brought worldly success—they grew rich. Others, seeing the results, decided that it paid to be virtuous. It wasn't the loftiest reason for virtue but it was a step above pure, elemental self-love.

Prudential Love

It may profit us to pause a moment and evaluate the rash of popular books on this prudential level. The gist of these peace-of-mind, peace-of-soul, you'll-be-better-off books is that you should be religious in order to gain success, health and relief from distress.

There is truth in what they say. One is apt to be better off for being religious. Statistics seem to show that "church-going families are happier families," as the slogan promises. Yet it is very sad to see so many people allow their ingrown love to become arrested at this level, for this is only one step above infantile self-love. Prudential love is not evil, just as self-love is not evil; but either becomes an evil hindrance to growth when we stop on one of these levels.

Bernard realized, moreover, that just as the progress from step one to step two is a natural one, so there is an equally natural tendency to move from step two into a more mature third degree of love. Self-love leads to the love of God for the sake of oneself, but once we have begun to love God, even for selfish purposes, a new experience readily begins to take shape. We learn to love God now not for what we will get from him but for his sake alone, because he is God and because we love God as God without particular concern for any personal benefits. Having met God, if only to get something, we have nevertheless met God. He is seen as he is—a God worthy of love whether one benefits or not.

This progression is seen wherever love is found. The small child is pro-

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THE CHRISTIAN MANDATE

LISTON POPE

THE usual approaches to racial questions in America have been political or sociological in nature. This has been true even in our churches, whose pronouncements have generally sounded like watered-down sociological documents inspired by some degree of moral concern.

The announced reasons for concern have often been prudential in character. It has been argued that we must give greater equality to minority racial groups to prevent them from becoming disillusioned about Christianity, or to preserve democracy, or to enlist the energies and loyalties of colored people in the struggle against communism, or to protect America's reputation in other parts of the world.

Proposed Solutions

Similarly, the proposed solutions to racial questions, including those advanced by churchmen, have generally been nontheological in character—educate public opinion, pass a law and then enforce it, desegregate schools, public facilities and residential neighborhoods, protect the constitutional rights of individuals regardless of race, open the churches to all true worshipers by action of the responsible church body lest we be accused of being hypocritical and undemocratic.

All of these are excellent proposals and we feel frustrated that we make so little progress toward their realization. We meet in our national and world gatherings and reaffirm and reaffirm, but still the local churches confirm the old ways in their practices. The world urges us to "practice what we preach," which is a very worthy but worldly admonition since it assumes that our problem is simply that of closing the gap between creed and deed.

But is not our problem a far more profound one? Is it not that of discerning who we are—we who are sometimes called "the people of God"—and of discovering the obedience required if we are to be the followers of Christ?

All thoughtful churchmen must be grateful to the social scientists for the pioneer work they have done on racial patterns. They have exposed both the inequities and the iniquities of which we had been too largely unaware. And surely we desire to retain or win the loyalty of colored people for Christianity, but not because these people are colored and our Christianity false. As American Christians we desire to preserve our democracy, to defend our nation against external threats and to improve its reputation in the world.

But those motives, important as they are, can hardly be primary for us. "Do not even the publicans the same?"

Christians, especially Protestants, naturally turn to the Bible as their charter and constitution. But here we find no clear teaching about "race" in the modern sense of the term—as a biological phenomenon that divides human beings physically into clearly distinct groups. The people of the Bible are obviously aware of differences among groups; there are innumerable references to nations, tribes and tongues. Physical differences are often noted but are seldom the basis for discrimination.

Those who believe that the Bible supports the racial inferiority of the Negro often lean heavily on the "curse" placed on the son of Ham by his grandfather Noah (who had just risen from a drunken stupor)—"a servant of servants shall he be to his brothers." (*Genesis* 9:25.)

Strange Exposition

By strange feats of genealogy it is assumed that Ham was the forebear of the Africans. By stranger leaps of exposition, it has come to be assumed that it was God who cursed the descendants of Ham. However, the text clearly indicates that it was Noah who pronounced the curse and also permits the inference that he had a "hang-over" at the time. So far as this passage is concerned, one would suppose that either the doctrine of racial superiority or that of prohibitionism must lose biblical prestige.

On the other side of the argument is the perennial appeal to the well-known verse from the *Book of Acts:* "[God] hath made of one blood all nations of men for to dwell on all the face of the earth. . . ." This verse unquestionably proclaims the unity of mankind through God's creation. Honesty would require, however, that one should go on to include the remainder of the verse, which is so

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Dr. Pope is dean of Yale University Divinity School and Gilbert L. Stark professor of social ethics. Photo by Samuel Kravitt, New Haven, Conn.

N RACE RELATIONS

Dean Pope, an authority on race relations, is author of a perceptive book, The Kingdom Beyond Caste.

often used by supporters of segregation —"and hath determined the times before appointed, and the bounds of their habitation." Many other examples of the effort to read racial ideas back into the Bible might also be cited.

The very notion of "race," as it is commonly understood at the present time, is a modern idea no more than three or four centuries old at the most. The Bible contains incomparable teaching about human relations, of course, and race relations are only a particular and probably temporary aspect of human relations.

Immediate Inference

Scriptural teaching is therefore by no means irrelevant to our modern race problems. There we learn that God created and creates all men in his own image. By immediate inference, racial distinction and discrimination are man's fault, not God's design. We read too of the judgments visited upon man by God whenever he raises his hand against his brother and of the reconciliation of man with man as a means of receiving God's grace.

In modern terms the judgment of God is found in the shame or brutalization of a prejudiced heart, in the unease that attends the days and nights of the segregationist or the bitter man, in the repudiation of the churches themselves for their capitulation to man's perspectives. But God's grace may be found in the restoration again of the unity that has been broken, in the freedom and assurance of living again in a world where men know a common father as their redeemer and therefore accept every man as brother. Through all the cosmic drama of biblical history there runs another theme and it rises at last to unbearable climax to show us what manner of people we are. God condescends to choose a people as his own and to make with them a covenant to be their God. There are no racial implications in this doctrine of the "Chosen People." Israel learns with difficulty in time that this same God rules all nations, even to the isles of the sea. And its final lesson is that Israel, God's Chosen Remnant, must by its own suffering bring these nations also to salvation.

Jesus of Nazareth comes as the fulfillment of the mission given to Israel. Out of faith in the life, death and resurrection of Jesus Christ came a new community composed of many people. Men "from every nation under heaven" were present at Pentecost—generally considered to have been the beginning of the larger Christian community or church. Through many vicissitudes this community swept out across the world, gathering up Greek and Jew, slave and free man, barbarian, Scythian, Roman, Egyptian, Indian, African, European, American.

For nearly eighteen centuries the church knew little ethnic discrimination within its life. Not until white men began to overrun the world did the new division of men by races come to pass. And not until the nineteenth century did elaborate justifications of such divisions begin to appear and these originated for the most part outside the churches.

Pagan Theories

In time and in certain churches—still a small minority found for the most part in the United States and the Union of South Africa — these pagan theories have largely supplanted the ancient Christian doctrines and have perverted the life of the churches themselves so that they use these theories to interpret even the Bible.

In this long perspective, embracing the centuries from Creation to our own day of judgment, who are we? We say that we are the people of God, the new Israel, God's elect, a new "chosen race." Are we? If we were would we tolerate "the dividing wall of hostility" whose destruction was proclaimed by St. Paul nineteen hundred years ago? Can a church still call itself a church when it shows a partiality not shown by God? Perhaps our greatest need, if we are

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OBSERVE RACE RELATIONS SUNDAY

The Role of the Rural Church in a Responsible Society

VICTOR OBENHAUS

CONTRARY to the viewpoint of some who see the rural church as a dwindling force in our national life, we maintain that it holds a most strategic position in influencing the direction of our common life. Though only about 10 per cent of the American people now live on farms, the fact remains that almost one-half of our population lives outside the larger cities.

Rapid Change

These millions live either in small towns or on plots of land that they have acquired in search of a "rural" atmosphere. They and their farm-dwelling neighbors have the highest birth rates in the nation. Wherever they are, there is a church not far away. But to call it a "rural church" in the traditional sense may hardly apply. It is, nevertheless, a church with rural environment and background.

That church, whatever it is called, confronts today a segment of society that is in rapid change. The United Church Convocation on the Town and Country Church, held last September at Oberlin in Ohio, had as its theme "The Christian witness in the rural revolution." This was a startling title to many people. For the larger part of its history the church has been a value-conserving force. Not accustomed to leading a revolution, it has been more prone to adjust itself to revolutions.

Before we undertake to appraise the church's role in the rural revolution of our time, let us bring into focus more clearly the nature of the revolution itself. One measure of the change may be seen in two news items that appeared recently on the same day. In a rural county paper appeared the familiar report of farmers gathering to pick corn for a crippled neighbor — thirteen tractors, corn pickers, wagons and a bounteous dinner supplied by their wives.

Simultaneously, in a metropolitan newspaper appeared an article describing the hopeless situation confronting anyone attempting to solve the national farm problem. This, too, is a familiar story—too much land in crops, and even if the crop land were reduced by 20 per cent farmers could still increase per-acre yields to bring totals above present levels. So we have nine billion dollars invested in surplus crops and little likelihood of an immediate remedy.

These two stories reflect contrasting aspects of the challenge to a responsible society. Rural life in the past has meant face-to-face relationships. Mutual aid was assumed. Neighbors were "nigh-dwellers," both in geography and in spirit. When someone was ill, what could be more natural than for his neighbors to come to his aid? Barn-raisings, so common on the frontier, were manifestations of the same spirit.

The enlarged area of responsibility reflected in the second story did not come upon us overnight. Early in the past century, farmers began to join forces to fight the demons somewhere "down East" who controlled the railroads and were overcharging for hauling farm freight. The Grange movement, with its boycotts and even occasional use of force, was the response of farmers to this vicious and unseen evil. The plea to farmers made by Mary Elizabeth Lease to "raise less corn and more hell" has often been quoted but there is little evidence that the church entered these "green uprisings." Nevertheless these movements of farmers against patent injustices were part of the forging of the national image of a responsible society.

This is another in the series of articles on the "Town and Country Church," the interdenominational home mission study theme for 1959-1960.

Dr. Obenhaus is professor of the church in agricultural and industrial society of the Federated Theological Faculty, University of Chicago and the Chicago Theological Seminary. Photos by the Office of Communication.

In our generation much of this picture has changed. Wars and depressions have come and gone. Great farm organizations arose, dominated state legislatures, wielded great power through the "farm bloc" in Congress, and more recently have lost much of their strength, giving way to industrial and labor organizations.

The extended deadlock of titans in the steel strike suggests that we must search for new social patterns in labor relations as well as in agriculture if we are to discover a truly responsible society. Collective bargaining, conducted according to traditional methods, may prove to be as outmoded for our modern industrial society as are the "green uprisings" or the Populist revolt of the nineteenth century. The central fact that both agriculture and industry must face now is that their problems are interwoven with the total national economic life, infused with the public interest and related as well to this country's international relations.

Distinct Assets

Confronted by this kind of interdependent world, the town and country church has certain distinct assets and some serious liabilities as it seeks to become an agent for the growth of social responsibility. Let us look first at some of its assets.

First of all, at the very center of the church is a revolutionary fact — God's continuing work of creation and salvation. For this reason, repeatedly in human history the church has produced and released creative forces that have challenged society and its institutions, including the institutional church itself. Thus at its very center the church becomes a force helping to create the responsible society.

Secondly, the rural church has historically provided the carrier for a great deal of sensitivity and concern for spiritual values. This is illustrated by its support of the sort of neighborliness revealed in the first of our two news stories. We should clearly recognize, however, that the achievement of the responsible society is not the primary function of the church—rural or any other. The principal work of the church is to help men discover and accept God's saving grace as given to us in Jesus Christ. But if it stops at discovery and acceptance as purely individual experiences, it has been neither fully discovered nor ac-

cepted. The evidences of such discovery and acceptance are to be found in the kinds of relationships with neighbors and contemporaries we seek to achieve.

Traditional Values

Again, there is strength in the reluctance of rural people to make hasty changes. In this they differ from city people. This may be good. Theoretically, rural people are less subject to passing whims and ephemeral ideas. We rejoice when they are "conservative" in the best sense. All society will benefit if the values traditionally associated with rural life include a genuine desire to rediscover the foundations for a Christian interpretation of man and his society.

Another ally of the rural church in the search for a responsible society is the natural environment in which rural people live and in which the farm population, at least, performs its daily work. Urban workers frankly confess great difficulty in conceiving of work at a bench or a desk as being to the glory of God. One reason often given for moving out to the wide-open spaces is that there, in proximity to growing things, a man feels that nature's God is not so far removed.

Again, when men in the armed forces were asked about their occupational preferences after the war, a disproportionate number indicated they wanted to go into farming. Presumably, the freedom of action and independence of decision accredited to the farmer loomed large in contrast to the regimentation of military life.

Looking beyond the historic elements of strength in the rural church, we discover that most modern rural communities are now cross sections of society in its larger dimensions. The class divisions, age groups, educational opportunities, economic life, recreational facilities, and many more are all present. The responsible part played by church people in each of these areas measures the Christian vitality in the churches of the community. If the church is where its laymen live and work, then the test of the church is the responsibility exercised in and by the institutions of the community.

Committee Statement

An excellent statement published several years ago by the Committee on Town and Country Church of the Home Missions Council of North America declared:

"One of the advantages of the rural church is that it is in a position to reach all of the people of the community, either alone or in cooperation with other local churches, and to know its people in every circumstance of their lives. . . . Rural churches can help their people visualize what their community should be and then work with them to make that vision a reality. Health, housing, recreation, art, music, drama, schools, libraries, radio programs, newspapers, activities and organizations of all kinds are concerns of the rural church and may be included in church-inspired community study and planning. . . . It is the function of the church to furnish the vision, the scale of values and the leadership, and to make sure that no class or group is neglected but that community planning is directed toward the needs of all people regardless of age, sex, race, creed, color or occupation."

This quotation, although it points up a great opportunity for the town and country church, also establishes a goal beyond the present grasp of most of them. We turn, therefore, to comment briefly on the two major handicaps of the town and country church in its work of fostering social responsibility: traditionalism and individualism.

There are no pat formulas for achieving the ideal we desire. We could once presume that our national heritage and religious roots would carry us through. Each generation, however, must discover the meaning of our historic faith for itself. Obviously, we have not passed this way before. As schools are discovering they can no longer afford the luxury of traditional methods, so it is with the church, which is primarily concerned with the very meaning and destiny of life for all men.

Historic Faith

Historically, the experience of rural church members has been primarily with the intimate association that has led to emphasis on grateful acceptance of God's grace and living their gratitude in the little "in group" of the local church. Recent events have given them some sense of the wider society around them in the fellowship of the church. And through cooperative organizations and pressure groups, farm people are learning to unite their forces. They are being compelled to consolidate schools in order to obtain a quality of education more adequate in an atomic era. Meanwhile, other problems of trying proportions press in on these same people. Young people are being corrupted by

(Continued on page 34)

In United Church film "Shadow on the Land" the question is whether to sell a farm to a young couple or a corporation.

This film suggests that Christians should have a broader concern than productivity standards and economic efficiency.

A Lifetime Pilgrimage of Service and Growth

HARLAND G. LEWIS

A LIFETIME pilgrimage of service and growth in the fellowship of Congregational Christian churches has brought Gertrude Judd Rice an unexpected dividend of usefulness and joy as a volunteer assistant in the programs of small-group study and training conducted in the New Hampshire Congregational Christian Conference under the guidance of its minister, Dr. Frederick W. Alden.

Focal Point

There the recently purchased Pembroke Conference Center, a former sanitarium, has become a focal point for a state-wide program of study and discussion. It brings together regular meetings of a Lay Preachers' School; a seminar on religion and health that enlists physicians, psychiatrists, ministers and nurses; week-end retreats for owners of small businesses, county agricultural agents, school teachers, student nurses, college students, new ministers and many others.

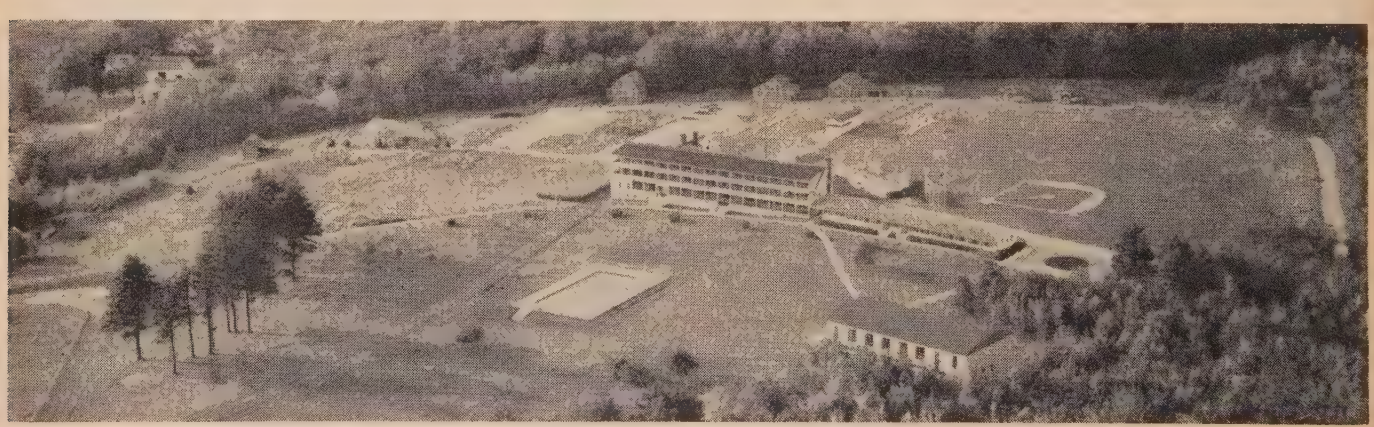
The account of Mrs. Rice's life is typical of the way a vital program can use people according to their time, skill and interest. Dr. Alden has been unusually perceptive in finding people with potential leadership and spiritual depth —and leading them into a service of profound significance in the life of the churches of the state conference. And this is why Gertrude Rice is there.

Born into a country homestead in Bethlehem, Conn., Gertrude Rice had, as she says, "a most perfect childhood, carefree, uninhibited." Strong-minded parents, vigorous dining-table discussion and a life that centered around Sunday with its morning worship and quiet afternoon reading from the church-school library left their mark.

Entering Mt. Holyoke College in 1909, she took part in the swirling debates of the conservative-liberal conflict, swinging far to the theological left, with deep vows to give her life to changing the world for the better, single-handedly if necessary. These were days of great pain and loneliness of spirit, for what her warm religious impulse wanted to call God those around her called Christ. At that time there were not three persons in her deity. She was adrift. She recalls a meeting with Mt. Holyoke's President Mary E. Wooley and Dr. Harry Emerson Fosdick over these Christological difficulties and their patient counsel: "Wait. Don't cut yourself off. It will come in time."

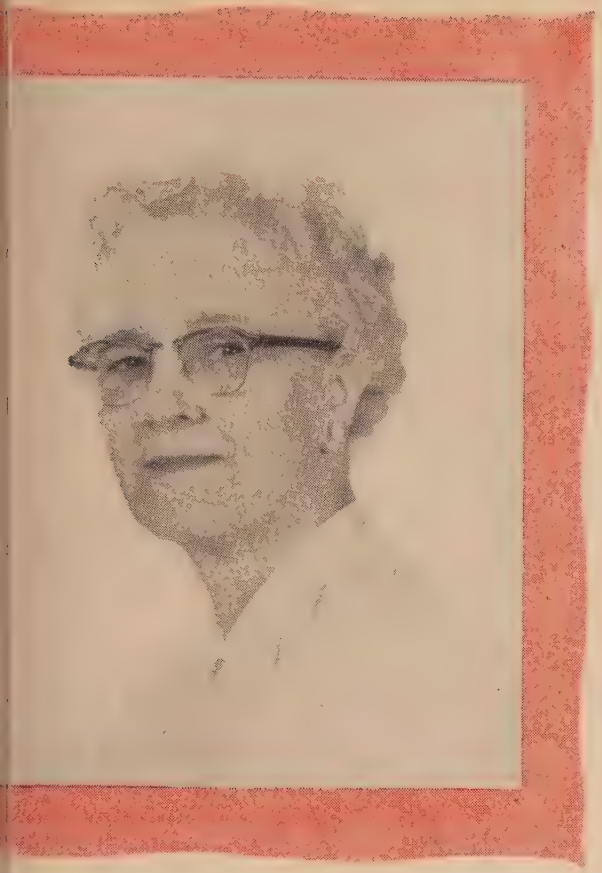
It did come in time, after a college major in biblical studies and much travail of soul. Grappling with the Bible sent Gertrude for further study at Hartford Theological Seminary in 1913. "This was an intellectual battlefield and a spiritual feast," she says. There all the earnest study and prayer of the years issued finally in an experience of depth and power. From Hartford Gertrude went to work in Hawaii for the Hawaiian Board of Missions for three years. She taught in the sugar workers' camps, preached in remote little churches and told the Christian story to all those who had not heard it. Once, showing a group of adult Hawaiians a picture of a white-robed Jesus teaching from a boat, she asked: "Who is this?" With one voice they answered, "God." What to say, she reflected hastily, all the inner turmoil of the years coming to the surface. God the Father? God the Son? God the Holy Spirit? This is no time to quibble. The world has desperate need of all of these. So she forced herself to say, "Yes, God," speaking it aloud so she might hear it and know that another milestone had been passed.

Returning to the United States, she taught in the Bible Department of her alma mater and in 1920 married Prof. Lloyd P. Rice, a young economics instructor at Dartmouth College. All her subsequent life, until recently, has been spent in Hanover, N. H., except for the various places she went with her husband on his special assignments. One such period was in the Philippines,



An aerial view of the New Hampshire Conference Center where Mrs. Rice assists in programs of small-group study.

Portrait of the Month



where her husband was tax adviser to the Philippine Government. There she had ample opportunity to see again both the need for and the nature of the Christian mission.

On their return home, an invitation to be a corporate member of the American Board of Commissioners for Foreign Missions was accompanied by a request from Dr. Fred Field Goodsell to pray daily for the missionaries. This brought up a whole new phase of faith and life and, characteristically, Gertrude Rice wrestled with its meaning for herself.

Deep Experience

"I really was not a praying person," she admits, "having fallen largely from the habit. But the old sense of guilt came back. For had God not been at great pains for me in times past, and what had I made of it? How had I repaid his persistent love?" This sense that God's great gifts to her had not been met with a response of prayer and usefulness wrung from her another deep experience of reconciliation and peace. She would not let the matter go until she had won through to its essence for her.

"I speak of these experiences with hesitation," she says, "for these things do not happen to everyone and they frequently fall away from those to whom they do happen. But there remains the fact that such experiences have positive and permanent value in that they permanently integrate an otherwise scattered life. This they did for me. These moments of illumination altered the dimensions of my life so that what had been cramped and even frustrated became open-ended and free." Busy and active participation in the Church of Christ at Dartmouth College in every phase of its worship life followed. Mrs. Rice served as supply preacher in the little churches of the upper Connecticut Valley during the ministerial shortage of World War II and became a trustee of the New Hampshire Congregational Christian Conference. She also was a member of the Commission on Theology of the General Council of the Congregational Christian churches, which in 1944 produced the "Statement of Faith by the Theological Commission." This became the basis for Prof. Walter M. Horton's book *Our Christian Faith.*

During these years, Mrs. Rice recalls, a course of discipline in prayer and writing brought a "level of inner existence the equal of which I have never known and never would have suspected. These things constituted the inwardness of whatever outer worth I was and am."

After attending the Dunbarton Oaks Conference and as a result of his lively interest in international affairs, Prof. Rice became a member of the CC Council for Social Action, where his precise thinking and deep conviction added a new dimension to her own understanding of the Christian faith. "His realism kept my feet on the ground," Gertrude Rice says of him. She thought primarily in theological terms while he was an economist interested in the social application of the Christian faith. When Prof. Rice became ill, and during several years of limited activity prior to his death in 1958, his wife's participation in the life of the church was curtailed. It was during this period that Dr. Alden asked her to help with the study program of the conference, which then centered in a small retreat house in Wilmot Center, N. H. This she did, helping as she could from her home.

Following Prof. Rice's death, Mrs. Rice sold their home in Hanover and moved to Wilmot Center to live with the Rev. and Mrs. Stewart Campbell, who had formerly operated the Church House retreat center for New Hampshire Congregationalism. By this time the small-group program had outgrown Church House and moved into the Pembroke Conference Center. From that moment on she became deeply involved in its life—participating creatively in the growing project.

Growing Project

Gertrude Rice sees in these days a gathering together and a highlighting of her past experiences, woven into a pattern more clearly seen in retrospect. Many half-understood events and encounters are now contributing their meaning and power in her new work as a kind of voluntary teacher-at-large, reaching out into the life of the churches of New Hampshire. Never ordained, she is nevertheless fully involved in the ministry of New Hampshire's Congregational Christian churches. Of Mrs. Rice, Dr. Alden says with characteristic understatement: "She is an invaluable coworker and indispensable helper." Gertrude Rice calls her life "a spiritual journey, which has developed in happy and unexpected ways."

Mr. Lewis, former minister of the Church of Christ in Hanover, N. H., is now minister of the Congregational church in Farmington, Conn. Photos by courtesy of New Hampshire Conference.

My Reservations

(Continued from page 9)

for American democracy if it came to be taken for granted among non-Catholics that thirty-nine million or more of our citizens should for any reason be denied full opportunity for expression as citizens." I am just as deeply troubled about that principle as is my friend. But I am even more profoundly concerned about a further possibility—that the other millions should be denied their full opportunity as citizens by the acts of the thirty-nine million.

Apparent or even actual disloyalty to a particular government always lies in the realm of possibility for any Christian—Protestant or Catholic. From the time of Jesus to the present moment Christians have understood that they may render to Caesar only the things that are Caesar's, reserving for God the things that are God's.

Primary Loyalty

The crucial question has to do, of course, with what person or what cause a Christian might be justified in placing above government so far as his loyalty is concerned. At the risk of oversimplification it can be said that the decision in each case lies between God and the church, but how slight that oversimplification really is was made unwittingly apparent in a leading Roman Catholic's comment on the question.

I had suggested that an intelligent voter would need to ask about any candidate for public office: "What evidence has the candidate given that his primary loyalty is directly to God and not to an ecclesiastical hierarchy that claims to speak for God?"

And this was the reply: "There is a nice box for you. What the dean is actually asking is: 'What evidence has the candidate given that he does not truly believe in the Roman Catholic Church? What evidence has he given that he is really a disguised Protestant?'" In other words, as I understand it, the Roman Catholic's primary loyalty is not to God but to the hierarchy.

Another Roman Catholic technique for removing Protestant anxiety is that of publishing lists of prominent and able Catholics, thus making the charge of hierarchical control over the minds and actions of the church's adherents seem quite absurd. A casual perusal of such a list is supposed to be enough to banish any thought that the kind of control at issue is by any means comparable to the mastery of a manipulator over his robot.

This is not, however, an adequate disposition of the case. Catholics, like many Protestants, may be either better or worse than their pretensions. Of the men and women in any roster of Roman Catholic saints and heroes, most would probably agree that they have been inferior to their faith in the sense of not fully living up to its standards. But others with intimate knowledge both of the individuals listed and of the faith professed by them might be inclined to surmise that these people have often proved somewhat better than their faith, in the sense that when left alone they have taken with several grains of salt the hierarchy's claim to exclusive stewardship of Christian treasures.

The essential issue lies in another quarter. On an occasion of unavoidable decision between ecclesiastical loyalty and personal conscience, which would a given individual choose? The source of my unrest in this connection is the studied conclusion that in those instances of which I have had personal knowledge, the private conscience of the Roman Catholic has usually taken second place. This certainly is not to say that Roman Catholics are less honorable than Protestants but rather that they are subject to explicit or implicit spiritual pressures from outside themselves to which most Protestants are strangers.

Mixed Reactions

Many Protestants feel strongly that now is no time to raise controversial issues that can be avoided. One person may phrase his conviction like this: "I always hear discussions on this subject with mixed reactions and I wonder about their net effect on the country, the state of the world being what it is. It seems to me that the paramount obligation of all who are in positions of public leadership today is to further those things that tend to unite and to avoid those things that tend to divide people of good will."

Another individual may declare himself as follows: "My main point is that if Protestants were to take a strong stand on these matters, they would drive the lay Catholics into the camp of the extremists on the clerical side. In the long run this would make the Catholic Church a far greater danger than it is."

Others might point out that the Roman Catholic Church has never before existed in a pluralistic society and therefore has no policy to meet or fit into such a situation, that Catholics differ widely among themselves on matters of public concern, that large groups within the Catholic Church are increasingly beginning to take for granted the continuation of three powerful major faiths among the American people and that the most effective Protestant strategy is actively to support the liberal Catholic elements and discreetly to be silent about the bigoted remainder.

Controversy is seldom pleasant and no one wishes more than I that none was called for in this area of discussion. Protestants themselves, though generally united in ultimate purpose, are deeply divided on matters of immediate strategy and few would claim that the issues are not seriously debatable.

Not only within the relatively limited sphere of religious faith and order but also in every effort to deal with all authoritarian institutions, the question is always and inevitably raised as to the wiser course—whether to support the oppressed or to oppose the oppressor. The obvious answer is that both need to be done. The dilemma still remains as we try to decide when we ought to do precisely what or, more explicitly, how much we ought to do where.

Effective Resistance

The main difficulty lies in the stubborn fact that "the impressions one gets from the Catholic Church depend on one's contacts and the testimony one is inclined to accept." This means that the course a man will adopt with regard to the Roman Catholic Church must depend on an educated guess as to the strength of the liberal elements within the church's fold.

If these have risen to a point where Protestant patience and unobtrusive assistance can be expected on reasonable grounds to work a desirable transformation, controversial matters may be held in abeyance. But if the liberal elements seem destined to be swallowed up once more in further centuries of dogma and tradition, the time for effective Protestant resistance may already have expired as far as this generation and those immediately succeeding are concerned.

Not everyone has had the same disquieting experiences, yet I join all Protestants in the earnest hope that renewal of the Roman Catholic Church may come from within its own body through steady, peaceful, spiritual growth. Because, however, the opposite possibility seems to me so much more likely, I am convinced that the prophetic voice of Protestantism should not be directed exclusively toward other and less painful points at issue. If the more enlightened and magnanimous forces of the Roman Catholic Church are eventually to succeed, it can be nothing other than a service to them and their cause that the hosts of Protestantism should hold the fort until they have come.

NEW ADDRESS FOR UNITED CHURCH

The new address of the United Church of Christ is as follows: United Church of Christ, 297 Park Avenue South, New York 10, N. Y.

BOOKS

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY

By Richard M. Fagley *(Oxford University Press, $4.25)*

EVERYBODY is talking about the population explosion these days, but not everybody is talking sense. Some Roman Catholic statements, for example, ignore or distort obvious facts in order to hold to a dogmatic position at all costs. Some Protestant statements result more from anti-Roman hostilities than from a Christian understanding of parenthood and reproduction.

To this confusion Richard M. Fagley's new book brings admirable information, Christian concern and clear thinking. Dr. Fagley is well equipped to do this job. As executive secretary of the Commission of the Churches on International Affairs, he has been a leader in both Protestant and ecumenical efforts to meet the urgent and baffling problems of population. In the process he has consulted churchmen from many areas of the world, officials of the United Nations and specialists in social studies.

Actually his book has broader scope than one might guess from the title: *The Population Explosion and Christian Responsibility*. His efforts to deal adequately with population problems lead him into many profound questions about a Christian understanding of sex and reproduction within God's purpose. Thus Dr. Fagley does four major things:

(1) He describes with careful evidence the actual "population explosion" of our time, producing the overwhelming figures and searching out their detailed meaning. He examines with some hope the possibilities of increased food production and of migration. But he shows clearly that, whether one thinks of centuries ahead or of the immediate crisis in many a family and local community, determined action to limit reproduction is necessary to save people from starvation and desperation.

(2) He examines biblical teaching on the purpose of the sex relation and of parenthood, giving detailed attention to some controversial texts.

(3) He investigates the teaching of the early church fathers, then summarizes the views that developed in Eastern Orthodoxy, Roman Catholicism and Protestantism.

(4) He develops a set of convictions appropriate to Protestantism today about the Christian meaning of marriage, sexuality and procreation. The sex relation within marriage, he believes, has meaning beyond that of procreation.

Among his conclusions are two that Protestants might well note. First, there is more discussion within Roman Catholicism than the statements of the American hierarchy indicate. Second, Protestant groups have taken too little initiative, often simply following the lead of secular thought and practice, in working out an ethic for today. However, Dr. Fagley finds that "a fundamental consensus of conviction on responsible parenthood is rapidly evolving." Contributing to this consensus, he notes, are statements from the uniting communions of the United Church of Christ. But he sees need for the churches to go further, if their judgments are to spring not simply from expediency in crisis but from understanding of Christian responsibility.

Roger L. Shinn
Professor of Christian ethics,
Union Theological Seminary,
New York, N. Y.

AFRICAN MANHUNT

By Munroe Scott *(The American Board, $1.35)*

I HAVE just read for the third time *African Manhunt*. It has been personally intriguing to see an alert layman "converted" and a book "born." Like Jeremiah, Munroe Scott got something "in his bones." He had gone to Africa to write the script for a movie, but life among the Ovimbundu of Angola impelled him to seek additional personal expression. Another layman who had a similar experience was Dr. G. Dennis Mallory *(see* United Church Herald, *January 1, 1959)*, who after getting acquainted with Umbundu Christians, testified to their charm, Christian stature and potential.

People expect such testimony of missionaries but here is a nonprofessional saying: "We laymen are always being faced by elaborate abstracts, never getting our feet on solid ground. . . . In Angola I suddenly ran aground."

Munroe Scott, in most interesting style, makes the Ovimbundu real people. He captures something of their character and is amazed at what happens when Christianity does its beneficient work among them. These are tumultuous days for Africa and the responsible Christian wants to understand sympathetically the people, their fears and aspirations. This little book will greatly help, not profoundly but with real human warmth.

Henry C. McDowell
Minister, Church of the Open Door,
Miami, Fla.

THE RIDDLE OF ROMAN CATHOLICISM

By Jaroslav Pelikan *(Abingdon Press, $4.00)*

THIS brilliant 36-year-old Missouri Lutheran professor of historical theology at the University of Chicago has won the Abingdon award of $12,500 for the writing of a sympathetic yet critical book that might have been titled "A Lutheran approach to Roman Catholicism."

It is particularly appropriate that a Lutheran should do this job because Lutheran churches are at the same time nearest and farthest from the Church of Rome. They are nearest in that Luther, at least at the outset, did not plan a revolution within the church. They are farthest in that, by an extreme doctrine of justification by faith, they reject all human devices on the question of a man's relationship to God.

Dr. Pelikan tries to understand Roman Catholicism through a study of its history, its special genius and its theology. Possible bases for reunion are discussed and the author suggests areas in which he believes the Roman Church would be willing to make concessions to Protestantism.

Difficulties are frankly faced by Dr. Pelikan, who understands that Protestantism will never be able to accept both faith and works as the basis of salvation; nor will Protestantism find it easy to accept tradition as equal to Scripture. Finally, the doctrine of the assumption of the Virgin Mary will ever be a source of conflict.

The irenic tone of the book greatly contributes to the understanding Dr. Pelikan seeks. In his desire for a peaceful approach he fails to come to terms with at least three crucial questions: (1) the totalitarian philosophy of all power—political and religious—being in the hands of the Bishop of Rome; (2) the cultural and economic spirit of Protestantism, which presses forward toward economic democracy; (3) the spirit of scientific inquiry.

Most Protestant churchmen will regard reunion with Rome as an impossible and undesirable end. Prof. Pelikan well states the case for a continued "creative tension," which would involve Christian fellowship, common work projects, theological exchange and Christian brotherhood.

Thomas K. Thompson
Executive director of the Joint Department of Stewardship and Benevolence, National Council of Churches.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS WITHIN THE UNITE

ILLINOIS CHURCH DEDICATES MODERN SANCTUARY

FIRST Congregational Church of Kankakee, Ill., which was organized only four years ago with a charter membership of ninety-five, is now worshiping in its new $150,000 building recently constructed on a five-acre site on the outskirts of the city. First Church's minister is the Rev. Darell M. Farnham, and the membership roll now numbers 240.

Of contemporary architecture, the new building was designed by William Cooley and Associates of Park Ridge, Ill., and includes a sanctuary-social hall, a classroom wing, parlor, kitchen and church office.

The chancel wall is dominated by a large stone cross *(see photo)*, outlined by panels of bright stained glass. Other glass panels in the chancel wall depict significant events in the life of Christ. The chancel furnishings in dark mahogany, all memorial gifts from members of the congregation, were designed by the architect.

The interior of the multi-use nave has a naturally finished wooden deck ceiling, supported by laminated wooden arches and beams. Light-colored face brick is used throughout the interior and exterior of the building. A large triangular stained-glass window dominates the wall to the rear of the sanctuary.

The education wing includes four classrooms, which can be divided into smaller units. Plans call for the addition of more classroom space and the construction of a social hall. The congregation has been meeting in the civic auditorium at the Governor Small Memorial Park in Kankakee.

Dr. Clarence F. McCall Jr., superintendent of the Illinois Congregational Christian Conference, the Rev. John S. Queen, associate superintendent, and Dr. Edward F. Manthei, minister of First Congregational Church at Western Springs, Ill., participated in the dedication services.

E. A. Shipley

EUROPEAN TOUR PLANNED BY VERMONT CHURCH

SO successful was the first annual Travel Institute for International Understanding conducted for young people of First Congregational Church of Burlington, Vt., last summer that a similar tour is being planned for the coming summer.

The Rev. George W. Lawrence Jr., co-minister of the church, and Mrs. Lawrence led last year's group, which included sixteen high-school seniors and juniors who had taken leadership in young people's activities in the church.

Approximately $6,600 was pledged by church families to pay the expenses of Mr. and Mrs. Lawrence and one-half the cost of the trip for each of the ten girls and six boys in the party. Parents paid the remainder of the expenses. The sixteen were selected from many applicants on the basis of church membership, active participation in programs of the church and personality suitable for representing American youth in other countries.

During the six weeks abroad the party visited Scotland, England, Belgium, Germany, Switzerland, Austria, Italy, the Italian and French Rivieras and Paris.

It is hoped that this year's group of young people will form as many friendships with church people abroad as did last year's party, who reported the people of England and Scotland especially friendly. Photo shows the group with the Lord Mayor of Cheltenham, England *(in center)*, wearing the emblem of his office.

Press Photographers Cheltenham

AUBURN RELIGIOUS GROUPS OBSERVE BROTHERHOOD WEEK

THE Rev. Dr. Ralph A. Philbrook *(center)*, pastor of St. Luke's E and R Church, Auburn, N. Y., has been the spark plug for the annual American Way party, which each year brings together the men of St. Luke's and of Congregation B'nai Israel during Brotherhood Week.

Formed in 1938 to promote brotherhood and the American way of life, the group last year had as its featured speaker Hy Gardner, New York newspaper columnist *(right)*. Hosts for this year's celebration, the twenty-second, will be Congregation B'nai Israel.

During Brotherhood Week Dr. Philbrook also exchanges pulpits with Rabbi Benjamin Rosayn *(left)* of Congregation B'nai Israel, and both clergymen report that the services always attract large congregations. The women of the two groups, as well as the young people, hold joint activities.

E AND R, CC CHURCHES HOLD JOINT PROGRAM

IN the little town of Highland, Ill., the Evangelical and Reformed Church and the Congregational Christian church are built at right angles to each other, with the backs of their two buildings almost touching. Now that their parent denominations are uniting to form the United Church of Christ, the two congregations discover that they have much in common and are finding ways of working together.

A recent successful venture in cooperation was a joint "University of Life" program held on four successive Sunday evenings. Described as a "program of Christian education and inspiration for the whole family," the project featured general assemblies with special speakers and a series of interest groups—eight for adults and three for children and young people. A wide range of subject matter was presented and discussed.

Photo shows the Hon. Paul Simon, member of the Illinois Legislature, speaking to the group on his experiences during a recent trip to the Orient. Seated in the front pew are the Rev. Victor H. Schoen *(left)*, pastor of the E and R Church, and Rev. Stephen M. J. Diller, minister of the Congregational Christian church.

The facilities of both churches were used as meeting rooms, and both congregations provided leadership for the discussion groups. Attendance at the Sunday night programs averaged 200. The churches also cooperate in a Vacation Church School.

Continued on next page ▸

KANSAS LAYMEN'S FELLOWSHIP OFFICERS MEET

THE Laymen's Fellowship is a strong men's organization in the Kansas Congregational Christian Conference, and its officers meet regularly to plan their activities. At a recent meeting held at the home of Conference Superintendent and Mrs. L. Merle Rymph in Topeka, plans for the seventh annual Laymen's Churchmanship Workshop for Kansas were discussed. The workshop is to be held at Great Bend, Kan., on September 17 and 18.

Program suggestions were also made for the laymen's meeting to be held in conjunction with the State Conference at Great Bend in April. At that time Dr. Harold H. Wilke, secretary of the E and R Commission on Church and Ministry, will speak.

Those present at the recent planning conference included *(left to right, seated):* Col. L. B. Bender, Topeka; Superintendent Rymph; State President Charles Gunn, Great Bend; Secretary-Treasurer Carl Fisher, Carbondale; Floyd Johnson, Downs; *(standing)* Charles Glenn, Osborne; State Moderator Charles Armstrong, Muscotah; National Committeeman Raymond Bell, McPherson; Tom Riseling, Whitewater; Al Miville, Wichita; Vice President Tsuneo Tajima, Topeka; Hamlin Miller, Onaga.

E AND R MINISTERS RECEIVE NATIONAL COUNCIL POSTS

TWO staff appointments involving members of the United Church of Christ have been announced by the Division of Christian Education of the National Council of Churches.

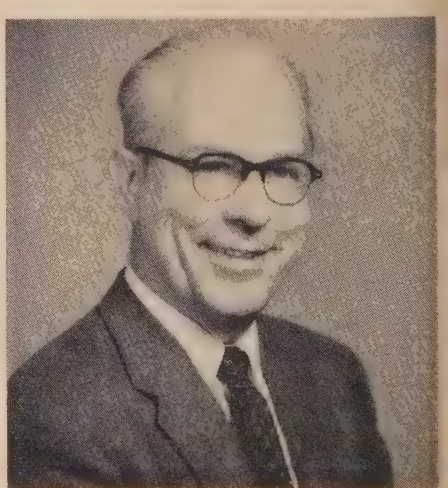
The Rev. J. Blaine Fister, a minister in the Evangelical and Reformed Church, is the new executive director of the Department of Adult Work in the Commission on General Education. He goes to this position from the associate directorship of the Department of Administration and Leadership, where he has served since May 1957. In his new position he succeeds the Rev. Dr. A. Wilson Cheek, whose transfer to the staff of the World Council of Christian Education was announced in the *Herald* for December 24.

Mr. Fister is primarily concerned with providing executive services to the Committee on Adult Work of the National Council. He bears major responsibilities for liaison relations with both secular and religious agencies in the field of adult education and works with denominations and councils of churches in strengthening adult work programs.

A graduate of Ursinus College and Lancaster Theological Seminary, Mr. Fister has been associate pastor of Salem E and R Church, Rochester, N. Y.; director of Christian education for the Brooklyn Division of the Protestant Council of the City of New York; and, more recently, associate pastor of St. Mark's E and R Church, Brooklyn. Mr. Fister is pictured above.

Appointed to succeed Mr. Fister as associate director of the Department of Administration and Leadership is another E and R minister, the Rev. Dr. Elmer F. Ansley of St. Louis. Dr. Ansley has been assistant editor of *United Church Herald* since its inception and has also carried responsibility for promotion, advertising and circulation in the St. Louis office. Prior to that he was assistant editor and circulation manager of *The Messenger,* official organ of the Evangelical and Reformed Church. In his new position Dr. Ansley *(right)* will be associated with the Rev. W. Randolph Thornton, the department's executive director, in the interdenominational program of standard leadership training and laboratory schools, which enroll over 40,000 people in some 500 schools each year. He will also share in the preparation of study materials for these schools and in the development of other leadership training programs.

A graduate of Elmhurst College and Eden Theological Seminary, Dr. Ansley received his Doctor of Philosophy degree in Christian education from Yale University in 1951. Before beginning his doctoral studies he had served both rural and urban churches in Missouri.



YOUNG CHURCHMAN WRITES PRIZE PLAY

JOHN O. FAULSTICH of Hammond, Ind., former national president of the Youth Fellowship (E and R), recently won the Rochester Fine Arts Prize for his one-act play "A Name for Ourselves."

Mr. Faulstich is in his second year at Yale University Divinity School. His play has been given several amateur productions and readings and has been acclaimed a provocative ice-breaker for youth-group discussions. It is to be produced this spring in connection with the 1960 Festival at Rochester.

The play tells the story of a contemporary American family and of the sometimes competing ambitions that act as powerful drives in the lives of the individual members. Each has his or her own Tower of Babel. The way in which the towers collapse is presented with power.

Copies can be secured and permission for performance granted from the author at Yale Divinity School, New Haven, Conn.

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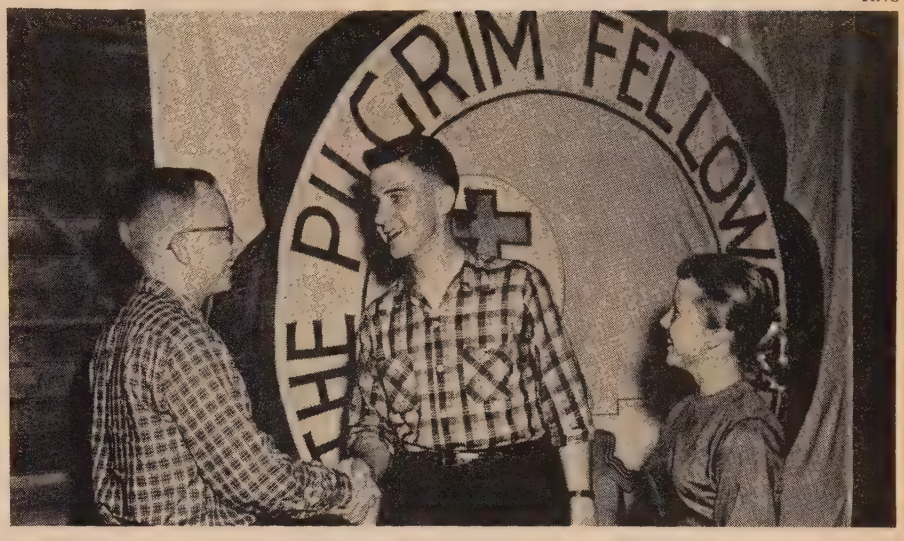

Photo shows John Faulstich (*left*), as Youth Fellowship president, discussing plans for union of E and R and CC youth groups with John Graff of Clark, S. D., and Ann Moseley of Pasadena, Calif., representing the CC Pilgrim Fellowship.

OHIO CHURCHES SEND ANIMALS TO HAITI

ON December 14, 1959, a truck brought a Brahma bull, six registered male Nubian goats and twelve registered bred Holstein heifers to the Proctor Conference Center near London, Ohio. This shipment of livestock, made possible by the Congregational Christian and Evangelical and Reformed churches of Ohio, was dedicated and sent to the Albert Schweitzer Hospital in Haiti through Ohio CROP of the Ohio Council of Churches and Heifer Project.

The Rev. William G. Barndt of Jackson, Ohio, an assistant superintendent of the Ohio Conference of Congregational Christian Churches, and James Parlette of St. John's Evangelical and Reformed Church, Genoa, Ohio, went by plane to Haiti to represent their respective denominations in the presentation of the animals to the hospital.

The hospital, which has a 100-acre farm managed by a trained agronomist, will use the stock for breeding purposes not only at the hospital but also in a community program of self-help. Because of the dire poverty on the island, there is much malnutrition and tuberculosis. Milk and meat from the offspring of the Ohio animals will help to alleviate some of the sickness and need of the Haitians, whose average annual income is about $50.

The Rev. Clyde N. Rogers and Margaret Brugler, directors of Ohio CROP, indicated that the Haiti shipment was the fourth livestock shipment sent through Heifer Project from Ohio in 1959.

The service of dedication was held in connection with a meeting of denominational executives in Ohio at the Proctor Conference Center. The Rev. Dr. Everett A. Babcock, superintendent of the Ohio CC Conference, and the Rev. Dr. Elam G. Wiest, president of Northeast Ohio Synod of the E and R Church, spoke briefly in behalf of the contributing churches. The Rev. LeRoy M. Kutz, a regional director of Heifer Project, Inc., accepted the animals in behalf of the hospital.

Shown in photo are *(left to right)*: Horace Wachter (CC), Toledo Council of Churches, the Rev. William G. Barndt, James Parlette, the Rev. LeRoy Kutz, Margaret Brugler, the Rev. Dr. Everett A. Babcock, the Rev. Dr. Elam G. Wiest and the Rev. Erston M. Butterfield, executive secretary of the Congregational Union of Cleveland in Ohio.

NEWS of the WORLD

COOPERATIVE PROTESTANTISM AT WORK IN 1959

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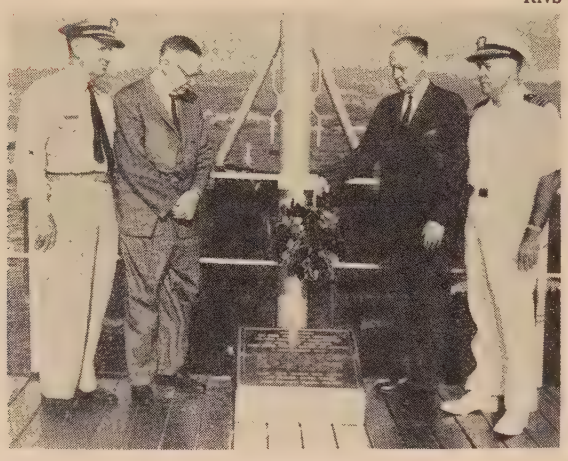

A SUMMARY of the year's cooperative activities of Protestant and Orthodox bodies in the United States, working through the National Council of Churches, indicates the wide range of issues to which the churches' concern has been relevant.

According to a recent release of *The Religious Newsweekly*, 1959 saw the launching of the first Nation-wide Program for Peace ever undertaken by the churches. In this period also one hundred denominational leaders met with President Eisenhower to apprise him of the peace-study project.

World-wide Disarmament

The churches not only spoke out on national and international issues, but defended their right to do so. In the spring members of the National Council's General Board meeting in Hartford, Conn., issued the Hartford Appeal to the Churches "to uphold the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial."

In this spirit the National Council during the year pledged support of world-wide disarmament, went on record again as opposed to universal military training and called for increased United States financial aid for the world's refugees. The policy-making General Board also urged the employment of older people and of the handicapped, opposed the so-called Christian Amendment to the Constitution and condemned "violent coercion upon innocent peoples" in Tibet and elsewhere.

The churches' concern for the effects of the steel strike on the nation was voiced by National Council leaders in personal letters to the opposing factions and in offers of assistance in mediating the dispute. Another area of national concern resulted in a significant survey of racial tension in eleven states, and the council reiterated its demand for equal rights and privileges for all citizens, whatever their race, color or creed.

During 1959, $25 million worth of food, clothing and medicines was rushed abroad by the council's relief and rehabilitation agency, Church World Service, to meet "a constellation of emergencies" and to carry on the churches' regular refugee work. C.W.S. was the first to bring aid to the Tibetan refugees on their flight to India.

Several "Firsts"

The past year saw several more "firsts"—the organization of the National Student Christian Federation, a joint assembly of the Divisions of Home and Foreign Missions, a welcome by the National Council to the churches in the new states of Hawaii and Alaska and a round-the-world mission to United States servicemen and world refugees by National Council President Edwin T. Dahlberg.

Photo at upper left shows Dr. Dahlberg *(second from left)* as he pauses to honor American war dead during his visit at the memorial of the battleship *Arizona* sunk at Pearl Harbor in World War II. With him are *(left to right):* Chaplain (Capt.) R. W. Faulk, U. S. Pacific Fleet chaplain; Dr. Fred S. Buschmeyer, Congregational Christian, assistant general secretary of the National Council of Churches in charge of the Washington, D. C., office; and Chaplain (Capt.) J. W. Kelly, Fourteenth Naval District chaplain.

Lower photo shows foreign missions leaders attending the joint assembly at Atlantic City in December *(see* United Church Herald, *January 21)*. Left to right, they are Dr. Luther A. Gotwald, foreign division executive secretary; Dr. Edmond Perry, chairman, Department of History and Religions, Northwestern University; Dr. Clara M. French, executive secretary for China and Southeast Asia, the Methodist Church's Woman's Division of Christian Service, and N.C.C. division chairman; and Dr. Virgil A. Sly, executive chairman for World Missions, International Convention of Christian Churches, and N.C.C. vice president for foreign missions.

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VIDE CHURCH

PROTESTANTS TO DOUBLE CLOTHING DONATIONS IN 1960

AMERICAN Protestant and Eastern Orthodox churchgoers are being asked to give 10,000,000 pounds of used clothing for overseas relief in 1960, doubling their 1959 efforts, it was announced at the close of a special conference sponsored by Church World Service, overseas relief and rehabilitation agency of the National Council of Churches, and five other council units.

The conference was attended by more than one hundred leaders of various denominations and cooperative church organizations to plan participation in the 1960 "United Clothing Appeal of the Churches," which begins this month. Gifts of blankets and clothing may be wrapped and sent to the nearest C.W.S. collection center. They are in Nappanee, Ind.; New Windsor, Md.; St. Louis, Mo.; Modesto, Calif.; and New York, N. Y.

Photo shows representatives of the United Church of Christ who attended the conference *(left to right):* Lucille D. Frost, associate secretary of the National Fellowship of CC Women; Lillian S. Gregory, executive secretary of the Women's Fellowship; Dr. R. Norris Wilson; Mrs. J. K. Braun, St. Louis, Mo., Commission on World Service (E and R); Dr. Elmer J. F. Arndt, director, St. Louis Church World Service Center; Mrs. Ross L. Snyder, chairman, Christian World Relations for United Church Women of Illinois; Rev. John W. Abbott, director, Promotional Services, Church World Service; Mrs. Robert B. Miller, national chairman of Christian Social Action, Women's Guild; Mildred Walker, administrative assistant, National Fellowship of CC Women; and Sarah J. Schilling, president, United Church Women of Indiana.

RUSSIAN CHRISTIANS WELCOME W.C.C. DELEGATION

"CLOSER relations" between the World Council of Churches and the Russian Orthodox Church and other religious bodies in the Soviet Union were predicted by Dr. W. A. Visser 't Hooft, World Council general secretary, on his return to Geneva, Switzerland, from a visit to the U.S.S.R.

Leader of an official five-man World Council delegation that spent two weeks in the country as guests of the Russian Church *(see* United Church Herald, *January 7),* he stressed the "great cordiality" with which he and his fellow visitors were greeted everywhere by religious leaders and members of their congregations.

Dr. Visser 't Hooft said that in every church the delegation visited, the cordiality shown them by worshipers was "overwhelming." He said he and his companions were greeted with "songs, shouts of welcome, the waving of handkerchiefs," all indicating the joy of the Russian Christians at meeting believers from churches abroad.

Final event of the visit was a reception at one of Moscow's largest restaurants, attended by Orthodox dignitaries and officials of the State Council for Religious Affairs.

As the group boarded the Russian jet plane that took them to Prague, Czechoslovakia, Dr. Visser 't Hooft told the churchmen and officials gathered to bid them farewell that he had been "touched to tears" by the very warm reception he and his associates had received in Russia. The delegates were presented at the airport with fresh flowers as a final token of friendship and good wishes. Photo shows Patriarch Alexi, head of the Russian Orthodox Church *(right),* presenting an enameled box to Dr. Visser 't Hooft as a souvenir of his visit. Looking on is a member of the Russian hierarchy.

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LETTERS

Alhambra, Calif.

TO THE CO-EDITORS:

No doubt you often wonder whether *United Church Herald* is widely read. To show you that it is, let me tell you about yesterday.

We had visitors from Chamberlain, S. D., and Bethlehem, Pa. We had applications for residence from Brattleboro, Vt. We had inquiries from Louisville, Ky., Buffalo, N. Y., Cincinnati, Ohio, and Rochester, Minn. Most of these heard of Mt. San Antonio Gardens through the article you published in the November 26 issue of the *Herald.* This surely indicates that your magazine is widely and wisely read.

Albert D. Stauffacher
Director of admissions,
Mt. San Antonio Gardens
Congregational Homes.

★

Rutland, Vt.

TO THE CO-EDITORS:

Bravo for a Protestant statement on the subject of "Responsible parenthood and the population problem" in the January 7 issue of your fine and helpful magazine, *United Church Herald.*

Gordon M. Aldrich
Minister, Congregational Church.

★

Chicago, Ill.

TO THE CO-EDITORS:

I have read with deep feeling Herman F. Reissig's article in your December 10 issue on the television scandal and the profit motive. Thank heaven that such statements can be made in our fellowship and that they are eminently publishable by *United Church Herald.*

Dr. Reissig and his colleagues make me think of the watchman prophets of the Old Testament as they man the watchtowers and keep vigil over the city. Who cannot be disquieted as he hears them cry out against those parts of our economy in which the unlimited quest for profits, by fair means or foul, determines the policy of the industry and the moral code of those who work for it?

Today, as in our great General Council session at Claremont, Calif., in 1952, I wish to commend all those in our churches who seek to keep man's appetite for profits in proper place—functional to the true purposes of our existence.

Christians know that the imperishable aim of life is to become more and more like the Lord who made us and who awaits us, God of justice, mercy and peace. Disciples of his Son, the servant of all mankind, know that true profit is found only in the mutual service of human need, at home and unto the ends of the earth.

At the outset of a new year my ardent prayer for the United Church of Christ is that it be open to every leading of the Spirit. May it receive an outpouring of the gift of prophecy, discerning amid all the uproar of our times the saving message that God would have it convey to the people of today. Because of the past record of our Council for Christian Social Action, I am confident that for many areas of our common life it will be the channel through which prophecy will quicken conscience in this fateful decade.

Howard F. Schomer
President, Chicago Theological Seminary.

★

Highland, Ill.

TO THE CO-EDITORS:

In his twelve-column article entitled "Do we really mean one mission?" *(see* United Church Herald, *December 24)* Dr. Truman B. Douglass, with characteristic vigor and brilliance, writes that he was "terrified" at hearing a statement by Dr. William L. Rest with which he thinks he agrees. Though I may hardly lay claim to such an extreme of feeling as terror, I must confess to something more than a slight disturbance over the insinuation that the General Synod is to be identified with "a few denominational 'big shots' whom the organized church provides with a platform for their personal pronouncements and publicity." Some of us have not so known the General Synod!

On the contrary, we have been proud of the General Synod as the means by which the local churches, through their democratically chosen representatives, may be heard. It has been the means by which the members of the "church in Smith's Corners, Ill." may have a part in reviewing the reports of, and giving direction, not to "a few denominational big shots" but to their fellow Christians upon whom they have chosen to place the burden of leadership and responsibility. Thus they may truly "feel that it is 'their' work when the gospel is preached in India or in a new community in Oregon."

As the proposed new Constitution says: "The basic unit of the life and organization of the United Church of Christ is the congregation or local church." However if, as Dr. Douglass says, "the primary purpose of the church (local congregation) is not to minister to the comfort and self-cultivation of its own members but to go into the world with its saving gospel," must there not be some means provided whereby the units may be united not only in their support of a program but also in the determination of how, where and to what extent the program will be carried on? That, as I understand it, is what a representative body like the General Synod is all about. It is a method of operation whereby the churches or local congregations may speak authoritatively to the various instrumentalities of the church and require of them an accounting of their stewardship.

Responsible representation is at the very heart of political democracy; is it not also essential to an ecclesiastical democracy? For my part I, on the local scene of my small community (the basic unit of the life of the nation), would not presume to set myself and my group over against the executive and legislative branches of the government in the name of democracy. Much less am I prepared to hint that in trying to locate the church it is a question of either the local congregation or the General Synod. In both Washington, D. C., and the General Synod I am represented!

To avoid confusion in the thinking of "the members of the church in Smith's Corners" is it not high time for us to distinguish between freedom and irresponsibility, representation and regimentation, proximity (mere fellowship or association) and unity, true congregationalism and autonomism?

John L. Schmidt
President, South Illinois Synod.

The central issue is not whether the machinery of a denomination enables it to operate democratically in the secular and political meaning of that word.

In my article I was trying to call attention to the perpetual tendency of those who believe in the church to locate it somewhere other than in the life of the whole people of God standing under his judgment and mercy. We see this danger plainly when we Protestants look at Roman Catholicism with its equating of the church and the papacy. Some of us see it in Anglicanism with its facile identification of the church with the episcopacy.

But we are less sensitive to the peril of other idolatries that identify the church exclusively with the local congregation, or the denominational general assembly, or a few leading personalities. All of these have their place—even including, perhaps, the "big shots." But they are all partial aspects and instrumentalities of the church; they are not in themselves the church of the living God. That church has certain "marks"—the faithful proclamation of the Word; continuous humble dependence upon God's grace; ministering to the world after the manner of its Lord, in "the form of a servant"; the forwarding of Christ's reconciling and redemptive mission among men. The locus of the church is to be recognized by these marks, not by the place of a particular body in an organizational hierarchy or the number of people by whom a synod or board or officer is elected.

Truman B. Douglass
Executive vice president,
CC Board of Home Missions.

South Hadley, Mass.

TO THE CO-EDITORS:

The recent letter in your correspondence columns by the chairman and vice chairman of the Commission to Prepare a Constitution leads me to write urging the Commission to give special attention to strengthening the democratic nature of the Church's superstructure.

I met recently with an association committee that spent many hours going over the proposed Constitution. This group spent most of its time framing suggestions aimed at strengthening the protections thrown around the autonomy of the local church. But a problem no less important is the construction of machinery that will insure the democratic control and functioning of the General Synod and of the instrumentalities. Several aspects of the proposed Constitution could be altered with an increase in democratic procedures.

One is the method of choosing the powerful Nominating Committee. According to the proposed Constitution, this committee must be chosen only from nominees submitted by the instrumentalities. Democratic procedures would be strengthened if nominations were permitted from the floor and if the slate of the Executive Commitee for the Nominating Committee were available to all delegates not less than two weeks before General Synod.

In the proposed Constitution the Nominating Committee in making its report to the General Synod is not required to submit two names for each office. Democratic procedures would be strengthened if two nominations were required and if these nominations were available beforehand.

The pattern for the General Synod that seems to be assumed in the proposed Constitution is one that is not likely to result in a genuinely responsible body, one able to deliberate on all major matters of policy and to decide them. This pattern, along with the mores that often determine how delegates are selected, indicates that the General Synod will be large, will meet for a short time and will be predominantly composed of persons who are ill-equipped to debate and vote on many matters of policy.

If this pattern continues, many major policy decisions will fall necessarily into the hands of the officers of the denomination. In view of this probable eventuality, the Constitution should place safeguards around the powers of the various offices where policy is apt to be determined. Limitations should be placed on the number of terms a policy-making official can hold office. Procedures for the election of such officials should be made more explicit in order to insure that such elections are genuine and not merely the rubber-stamping of committee selections. Concentration of power in the hands of one group of officials should be avoided and division of powers among the various agencies explicitly provided for. A greater emphasis on democratic procedures in the superstructure of the denomination would be an important way to raise the level of concern for denomination-wide programs among local churches and church members.

J. Paul Williams
Department of Religion,
Mount Holyoke College.

OBITUARIES

THE REV. WILLIAM C. BRANDON JR., pastor of Zion Evangelical and Reformed Church, Peru, Ill., died December 27 at the age of 49. Educated at Elmhurst College, Butler University and Eden Theological Seminary, he was ordained in 1933 and served churches in Missouri and Illinois. His widow and a son survive.

Word has been received by *United Church Herald* of the death of MRS. EMILY HOUSER CORRELL of West Hazleton, Pa., widow of the Rev. C. E. Correll, an E and R clergyman. She was 60 years of age. Mr. Correll, who died in 1954, spent his entire ministry in Pennsylvania. There are no immediate survivors.

THE REV. DR. J. HAROLD DALE, 81, minister of the First Congregational Church of Billerica, Mass., for fifty-three years, died December 26. The Billerica church was Dr. Dale's only parish. He had been minister emeritus since 1956. Born in England, he was a graduate of Rollins College in Florida and Andover Newton Theological School. He is survived by his widow.

THE. REV. JOHN G. DICKEY, a retired CC minister, died on December 11, his eighty-third birthday, in Hillsboro, Ore. Mr. Dickey had been active in the ministry for fifty years, serving a number of churches in Oregon. Born in Iowa, he was a graduate of Chicago Theological Seminary. In addition to his widow, he is survived by two sons, one of whom is the Rev. Paul G. Dickey, minister of the Community Church, Oceanlake, Ore.

THE REV. DR. LEE M. ERDMAN of Reading, Pa., retired E and R clergyman, died December 17 at the age of 76. Educated at Muhlenberg College, Franklin and Marshall College and Lancaster Theological Seminary and ordained in 1907, Dr. Erdman spent his entire ministry at St. Thomas' Church, Reading. He was president of the Eastern Synod of the former Reformed Church in the United States in 1930. He was formerly a member of the Board of Business Management (E and R), and at the time of his death was a member of the Board for Home Missions of the United Church of Christ and of the board of trustees of Franklin and Marshall College. He is survived by his widow and a son.

MRS. CARL G. HAASS of Rochester, N. Y., wife of the Rev. Carl G. Haass, retired E and R clergyman, died November 15, at the age of 66. Mr. Haass spent his entire ministry in New York State, where for over thirty years he took a leading part in the development and management of the Dunkirk Conference Grounds. Besides her husband, Mrs. Haass is survived by three daughters. Mrs. Theodore A. Kitterer, wife of the pastor of First E and R Church, Cleveland, Ohio, is a sister.

THE REV. DR. IRVIN W. HENDRICKS, retired E and R clergyman of Chambersburg, Pa., died December 19 at the age of 93. He was educated at Franklin and Marshall College and Lancaster Theological Seminary, ordained in 1890 and served churches in Pennsylvania and Ohio. He was pastor and pastor emeritus of Zion Church, Chambersburg, for fifty years. In 1905 Heidelberg College honored him with the Doctor of Divinity degree.

Dr. Hendricks was president of the Board of Visitors of Lancaster Theological Seminary, a member of the Board of Home Missions of the former Reformed Church in the United States and president and treasurer of Mercersburg Classis. He is survived by his widow and a son.

THE REV. CLARENCE H. INNIS, minister of First Congregational Church in Ault, Colo., died November 23 at the age of 65. Born in Norwich, Ontario, Canada, he attended Ripon University in England. He served several Midwest churches in Illinois, Indiana and Colorado. He is survived by his widow.

THE REV. GARLET A. ROEDDER, pastor of Grace Evangelical and Reformed Church, River Grove, Ill., died December 6 at the age of 52. Educated at Elmhurst College and Eden Theological Seminary and ordained in 1930, Mr. Roedder served churches in Nebraska, Missouri and Illinois. Surviving are his widow and a son, Kenneth, a student for the ministry at Eden Theological Seminary, at present serving Grace Church as supply pastor.

ELWYN E. SEELYE, 75, senior partner of a New York engineering firm and a member of Ridgeview Congregational Church, died December 28 in White Plains, N. Y. He had been cited by New York City for "exceptional public service." Surviving are his widow, two sons and two daughters.

Enduring Memorial to Abraham Lincoln

(Continued from page 5)

in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation."

Wanting Congress to break and forget past traditions, his words came keen and flashing: "The dogmas of the quiet past are inadequate for the stormy present. We must think anew, we must act anew, we must disenthrall ourselves."

Personal Treasure

The people of many other countries take Lincoln now for their own. He belongs to them. He stands for decency, honest dealing, plain talk and funny stories. "Look where he came from—doesn't he know all us strugglers and wasn't he a kind of tough struggler all his life right up to the finish?" Something like that you can hear in any nearby neighborhood and across the seas.

Millions there are who take him as a personal treasure. He had something they would like to see spread everywhere over the world. Democracy? We can't find words to say exactly what it is, but he had it. In his blood and bones he carried it. In the breath of his speeches and writings it is there. Popular government? Republican institutions? Government where the people have the say-so, one way or another telling their elected leaders what they want? He had the idea. It's there in the lights and shadows of his personality, a mystery that can be lived but never fully spoken in words.

Our good friend the poet and playwright Mark Van Doren tells us:

"To me, Lincoln seems, in some ways, the most interesting man who ever lived. He was gentle, but his gentleness was combined with a terrific toughness, an iron strength."

How did Lincoln say he would like to be remembered? His beloved friend Representative Owen Lovejoy of Illinois had died in May of 1864 and friends wrote to Lincoln and he replied that the pressure of duties kept him from joining them in efforts for a marble monument to Lovejoy, the last sentence of his letter saying: "Let him have the marble monument along with the well-assured and more enduring one in the hearts of those who love liberty, unselfishly, for all men."

So perhaps we may say that the well-assured and most enduring memorial to Lincoln is invisibly there, today, tomorrow and for a long time yet to come in the hearts of lovers of liberty, men and women who understand that wherever there is freedom there have been those who fought, toiled and sacrificed for it.

'Indecent' Literature

(Continued from page 13)

History offers more evidence than the trials of Christ and Socrates to show that the majority occasionally does judge inaccurately and unwisely. The book burnings in Germany before and during the last war provide another illustration, but recall also the recent decision in a Southern library to remove a children's animal story from the shelves because at the end of the story a black rabbit and a white rabbit marry and live happily.

Might we not remove publications, then, containing suggestive or indecent pictures? The same difficulty obtrudes. A photograph in a current magazine shows a young woman in almost the same position as that of a statue in the Louvre. Will we allow the photograph of the statue but disallow the picture of the woman? The offensive element in the magazine's picture was the smirk on the model's face. Would we allow the photograph if the face were removed? Would we allow a photograph of a fully clothed young lady who had the identical smirk of self-satisfied sensuality?

The fourth assumption — that the removal of detrimental publications will benefit the community — is equally false. Censorship, to use the word that committees on indecent literature must answer for, defeats itself because it calls attention to the very thing it would hide. Censorship makes reading effective by dramatizing what it seeks to suppress. How many high-school students have suddenly taken an interest in newsstands since the committee on indecent literature was formed?

Free Will

With Milton I cannot "praise the fugitive and cloistered virtue." Surely a man is not good because he has had no choice but the good presented to him. I should like my children to choose the best reading but I should also like them to know what the good is. They cannot choose the good if only one alternative exists. I do not want a community of moral imbeciles because zealous adults have purged it of predetermined evil. I certainly cannot grant to a community organization the right to choose for me, for in so doing I am lessened as a human being because my free will to distinguish between good and bad is lessened.

A parent must control the reading of his children within the capabilities of their understanding and judgment. Publications exist that I should prefer my daughter did not read until she is 16 or 18. But I must not allow a community agency to make my parental decisions for me. At baptism I promised to care for my child's moral instruction; I did not promise to turn decision-making on this instruction over to a nonchurch agency in the community.

The corollary to all of these assumptions —that a community may control the reading of children without endangering the adult's freedom — is equally false. Aside from the question of whether I want an agency or organization to make decisions for me, the practical question of administering public moral decisions invites grotesque difficulties. Newsstand dealers cannot serve as policemen. Although we forbid minors to purchase cigarettes, a 12-year-old can say that his father sent him to buy them. Most businessmen are not willing to risk losing a customer by demanding that the father himself come to buy his own cigarettes or magazines or books.

Possibly the committee could issue passes or identification cards for each child, testifying to the level of maturity and the level of magazines he might purchase. If we ask newsstand owners to put on the stand only publications appropriate for children and to keep others behind the counter, we make the newsstand owner a high priest capable of judging and recognizing the maturity of our own children.

Adult Readers

There just is no feasible way to distinguish for children without destroying adult freedom of choice. The men's organization illustrates the impossibility. It has objected when any magazine on its list appears on newsstands but it claims that it has not asked that paperback books be removed for the curious reason that "children and youth do not read books." I first discovered, however, that some novels had been published in paperbacks when I read the list of books judged inappropriate for children. I suspect that I had not seen the books on sale because of the committee's energy. Some magazines quite appropriate for adult readers are not on sale in this community because the church organization has deemed them improper not only for children but for me, too.

In a world threatened by unknown effects of fall-out, by extremely complex international relations, by a population explosion astounding in its implications, worrying about magazines on local newsstands seems almost trivial. Magazines and books are nearly always the effect of the world, reflecting its standards and tastes, and an attempt to remove an effect—while congratulating ourselves for our social reform — is hypocritical.

The church member concerned about the reading matter available to his children can do only one thing. He can reason, argue and persuade to insure that useful, worthwhile, instructive magazines are available in the community. Teachers and librarians already help the community in this task, but they will welcome assistance. The church member, unfortunately, will not attract the headlines nor the approbation of the Congressman who fulminates against

ublications corrupting the fiber of society. le will not receive the approval as did the ostmaster general who banned a serious ovel on the grounds of obscenity. He will ot obtain the gratification such as the cirulation increase of the newspaper that rints a monthly editorial on filth. Everyne is against corrupting influences, obcenity and filth. But few people are willing o do the critical thinking to know the opposite of these and to practice them.

Arduous Alternative

A more arduous alternative exists. hurch members may investigate our presnt laws on obscenity. They may study ourt decisions on censorship. I am convinced they will find these laws adequate nd the interpretations so just that they will ot need to form committees to protect hemselves or their children. A perfect enal code would not prevent crime; neither ould the best obscenity law prevent offenive publications from reaching readers.

Realizing these facts, the committee in enn Hills has now turned itself from a ommittee on indecent literature to a comittee on decent reading. We have prepared lists of intelligently edited, serious ublications that parents may like their hildren to read. Even this effort has its anger, however, for it puts the committee n the awkward position of advertising on egative evidence. A magazine that stultifies thought by oversimplification or that latantly propagates a point of view by irational means would merit approval only ecause it does not offend. The magazine hat does not offend may not contribute uch but emptiness.

At least a committee on decent reading emoves the danger of destroying our freeom of speech on the grounds of moral eal. At least it removes the possibility that quasi-governmental organization in a ommunity will make decisions for the hole community. And it may even discourage self-righteous public officials from eadline-seeking judgments that attract approval even if they grossly oversimplify the ources of the evil in our society.

Maturity

(Continued from page 15)

oundly concerned for himself: gaining ood, pleasure, attention. In his earliest ears he loves the parent primarily beause the parent is the source of his satisactions.

But as he comes to know his parents as ersons, he also comes to that stage of maurity where he loves them as persons—the ather because he is worthy of love, the nother because she is worthy of love. So a Christian must rise above self-interest, bove prudential love, to the place where e has learned to love, adore and serve God because he is God.

When we understand this, parts of the worship service take on more significance. When people say they "enjoy" the sermon but find the rest of the service just so much window-dressing, perhaps it is because they have not learned to love God for God's own sake. The chants, hymns, prayers of praise and adoration and other forms of worship become meaningful to those whose love has matured to the point where they are glad to meet God, not simply for what they will gain from the encounter, but because they experience a great desire spontaneously to express their love of God.

One might easily assume that to love God for God's own sake is the pinnacle of mature love. But Bernard pointed out still another step toward fulfillment, and we find that having come to this fourth degree of love we have made a full circle and have come back again to self.

At this level we learn to love ourselves and our neighbors in a new way, because we have learned to love God. To put it succinctly, we now have learned to love ourselves not for our own sakes but because God loves us! Loving God with true love, we also learn to love what he holds most precious. We are able to love and accept ourselves and others in a new way because we love God. We can forgive and accept ourselves, thus getting ourselves off our own hands. We can likewise forgive and accept others.

It is this lofty love of self and of others that we see so perfectly fulfilled in Jesus. He understood and perfectly demonstrated what it means to be free to love man with abandon because he had fully tasted the love of God. If we would comprehend how it is possible for some great men and women to be so fully dedicated to loving service, the clue lies in this lofty maturity of Christian love.

But perhaps you are saying: "This is too much! How can anyone attain that degree of perfection?" Bernard remained a realist to the last and admitted that whereas one may find himself at each of the various levels at one time or another, few can live at the highest level for very long at a time.

Is this not what we learn from the passages of Scripture quoted at the beginning of our discourse? We do not reach perfection, but our perfection consists of perfectly striving! We go on to maturity; we keep growing in faith, righteousness, love, hope. Starting with the elementary things, we move on toward perfection.

From self-love our faltering steps take us to love of God for the sake of the benefits we receive. Next, having encountered God, we find that he is worthy of love for his own sake. Then we are led to that final area of growth where we learn to love ourselves and others in a totally new spirit. Loving God, we learn to love as he loves and what he loves.

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Rural Church

(Continued from page 19)

venal forces within and without the local community. Political agencies abet the prostitution of civic values. In one community sensitive laymen and dedicated ministers cleaned up a rotten mess. When the time came to seek a replacement for one of the ministers, a member of the pulpit committee remarked: "We love Mr. X but we hope our new minister won't get mixed up in all those things."

Closely akin to the traditional "localism," which still besets the church in town and country, is a leaning toward individualistic applications of Christian truth. One study of a typical rural county in which some of my colleagues and I have been working reveals a large amount of this highly individualistic type of religious thinking. We find very little connection between the worship, preaching and educational activity of the church and the major issues of our time.

This is not to say that indirect influences may not be exerted as a result of church affiliation. It is apparent, however, that these church people are not particularly conscious of society as the responsibility of people who have heard the Word and have shared in the sacraments of the church. But in so complex and interrelated a society as ours, the neighbor, the man who fell among thieves, the person in need may be hundreds of miles away across oceans and mountains. Is not this a part of the message of both Old and New Testaments?

In every city in the Soviet Union that I visited last summer, there were groups of touring American farmers. Farmers have been notoriously isolationist, but hunger abroad and farm surpluses at home are doing a lot to make convincing the gospel message of the oneness of mankind. As I watched and spoke with many of these American agriculturalists, I could not help but suspect that their churches had been very influential in predisposing them toward a willingness to be objective about a different system of economics and government than their own. This does not mean that they were enamored of the Russian system. It does mean, I believe, that they are re-examining some of their preconceived ideas and clichés.

Leadership for a responsible society by rural churches must stem from a realization that the church itself is grounded in a gospel that has inevitable implications for society as a whole. Indulgence in the abbre-

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lated and individualized interpretation of e gospel can no longer be accepted with- t challenge. Horizons of rural people ve been extended, and the more thought- l of them are impatient with a church that ags its feet. At the same time, there are any who are perplexed about their role.

We have become so accustomed to stand- d formulas — free enterprise, efficiency, urity, collective bargaining, balanced dget, foreign aid and so on—that the re- onses we've been accustomed to give to ese terms no longer have the ring of au- enticity or conviction. For example, we ve idealized efficiency. But now we are ld that efficiency requires the elimination about one-half of our farms. So what nd of efficiency do we mean?

Historically, the farm areas of the United ates have been isolationist in their polit- al thinking. Now our agricultural econ- ny, we are told, is dependent on the abil- y of other nations to buy our products. But e now know that they cannot buy unless ey can produce and sell to us.

In the kind of society unmistakably de- eloping on this continent, the range of in- ependent decision and freedom of action pon one's job is also steadily decreasing. he justification for rural living will have be something other than a modern Wal- en Pond. Freedom for independent deci- ons will not be the only and ultimate ob- ctive. The goal must be, rather, the op- ortunity to work with others in achieving quality of life for all in which God-given otentials may be realized.

In the excellent film "Shadow on the and," prepared by the United Church of hrist, this problem is continually present. decision must be reached — whether to ansfer a farm to a dedicated young farm mily or to a corporation engaged in farm- g. Throughout the deliberation on the art of both the old farmer and the young eople, there lurks the fundamental ques- on of the use to which the farm will be t. Continuously present is the implied ct that the church is concerned with more an mere productivity and economic effi- ency. The agricultural adviser who acts as ediator tries to convey this profound ought. The fact that very few of the eople concerned seem to get the point re- eals our unfamiliarity with thinking of ral life or any other in these terms.

Here, then, is the primary role of the ral church in helping construct a respon- ble society today. The technical issues are ot spelled out for us in the biblical rec- d or in any other. However, the way a erson lives, in response to the gift of God's race in Jesus Christ, and the recognition f responsibility for his neighbor contain a evolutionary doctrine. Making this clearer manifold ways is the principal function f the church in town and country. Upon its ffective fulfillment of this task depends the chievement of a responsible society.

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On February 8 the Boy Scouts of America will be fifty years old. Scouting's golden jubilee year will be marked by several national events and countless local celebrations. At the half-century mark there are more than five million cub scouts, boy scouts, explorers and adult leaders participating in the program. By the end of 1960 more than 33,500,000 different persons will have been affiliated with the Boy Scouts of America since 1910.

Scouting was started in America by William D. Boyce, a Chicago publisher, who in 1909 while on a business errand in London lost his way in a fog. A courteous British Boy Scout escorted him to his destination and refused a tip for his "good turn." This so impressed Mr. Boyce that he asked about the scouting program and was thereupon taken to Sir Robert Baden-Powell, founder of British scouting. On his return to the United States Mr. Boyce incorporated the Boy Scouts of America.

United Church Herald extends hearty congratulations to the Boy Scouts of America on this fiftieth anniversary. It is significant that religious bodies are stanch supporters of the scouting movement. In 1958, for instance, they sponsored 62,363 units or 50 per cent of those in existence at that time. Other sponsors included national and local civic organizations, which accounted for 28.6 per cent of the units, and schools and Parent Teachers' Associations, responsible for 20.6 per cent.

Race Relations

(Continued from page 17)

once again to be the people of God, is to know who God's people are, to recapture a sense of God's church as it has been revealed in the Scriptures and through these many centuries. In such terms many of our churches may not deserve the name. They are social clubs maintained by the pride and prejudice of man. They are voluntary groups setting their own standards of membership, not descendants of the church that came from Pentecost—ultimately from a cross. Most often we Americans tend to think of the church as a voluntary organ-

zation among other voluntary agencies rather than as a unique and mighty force moving across the generations to redeem the world. Let us confess it: our churches are voluntary organizations, and voluntary groups — groups composed of those who vote on new members or who elect to join— bid fair to be the last strongholds of segregation in America and some other parts of the world.

It has been said that "eleven o'clock on Sunday morning is the most segregated hour in the week." One could qualify that conclusion — eleven o'clock on Saturday night is even more segregated, for the country-club set and other purely social clubs are in general more completely uniracial than are the churches. But if the statement is properly hedged about and seen in perspective, it must be granted that the church is probably the most racially segregated major institution in American life, at least as it is represented in its local manifestations. Great gatherings such as the National and World Councils of Churches are the exception to the usual practice and they inspirit us for the future. But it is at the level of the local church and community where people must live and work and worship face-to-face, day after day, that the crucial test will come. At this level the churches have lagged far behind the Supreme Court as the conscience of the people on questions of race and they have fallen far behind trade unions, factories, department stores, athletic gatherings and most other major areas of human association as far as achievement of racial integration in their own lives is concerned.

If one grants that the church is the most segregated major institution in American society in membership and its various programs, it is only fair to point to the context in which this fact has come to pass. No comfort should be legitimately derived from the plight of the church by those who point to it in order to excuse their own poor conduct. When still Governor of Georgia, Herman Talmadge tartly advised the churches to become nonsegregated themselves before giving advice to others. There was a sting in this taunt but the churches must not be immobilized by such tactics. Real-estate brokers, property owners and others who think they stand to profit by the continuation of segregated zones of housing or other segregated facilities or services often point to the churches in defense of their own practices.

Again, there is some justification for the demand "Physician, heal thyself!" But these tactics are only a latter-day version of the well-known "dirty hands" argument so often used in the past by the Communists and others to confuse the issue. The argument goes: "Our hands are not perfectly clean, but neither are yours. Therefore you must not interfere with us in what we are trying to do." In this grimy world hands are seldom clean and so the comparative purity of heart becomes the more important. Certainly the church chastises the world in matters of race as a sinner chastening another sinner and is repentant even in the act of chastisement.

But in the light of the Bible, in the doctrine of the Christian church, in centuries of experience since Pentecost — before all these tribunals the practice of racial segregation or discrimination before God or in the church stands condemned. And deep in their own hearts most thoughtful Christians know that this is true.

Whatever the culpability of the churches, there have been many marks of penitence in recent years. Both the National and World Councils of Churches and many of their constituent bodies have denounced segregation and have pledged themselves to work for a nonsegregated church in a nonsegregated society. Slowly but surely they are moving toward achieving that goal. Although interracial congregations in American Protestantism still comprise only about 10 per cent of the total number of congregations, this percentage is five times as great as it was ten years ago and in some denominations the figure is much higher than this national average. Comparable or even greater changes have taken place during the last decade in most church-related institutions such as schools, colleges and hospitals. Granted the movement toward integration has been at an uneven rate in the various denominations and regions of our country, it has nevertheless affected them all, including a growing number of churches and educational institutions in the South.

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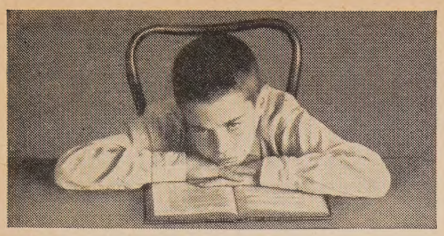

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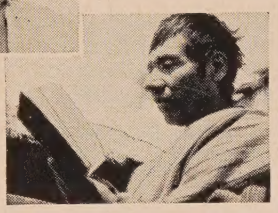

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Church and Ministerial RECORD

E and R Address Changes

BARBOUR, RUSSELL B., 200 Porter St., Easton, Pa., serving Grace on Privilege of Call.

BURCHARDT, CHARLES O., Hesston, Kan., pastor of Trinity, Newton, Kan., (new).

BUTOSI, JOHN, McKeesport, Pa., to 21 Lexington Ave., South Norwalk, Conn., pastor of Evangelical and Reformed Church.

DERSHEM, PAUL E., Skippack, Pa., pastor of Trinity, (new).

DIPPEL, JOHN, (E) 6 Eden Dr., New Braunfels, Tex.

DYMOND, R. LELAND, Freeburg, Pa., pastor of the Freeburg Charge, (new).

EIGENRAUCH, EDWIN A., Nashville, Ill., to R. 3, Mt. Vernon, Mo., pastor of Zion.

FROHNE, PAUL P., Wayland, to R. 1, Attica, N. Y., pastor of the Bennington-Sheldon Charge.

GOLDSMITH, CHARLES E., Newton Center, to 19 Upper Joclyn Ave., Framingham, Mass., postgraduate study at Boston University.

HOELSCHER, DWIGHT A., P.O. Box 904, Prescott, Ariz., pastor of the First Congregational Church, (new).

HUEBSCHMANN, HERBERT J., Chesterton, Ind., to 2102 N. 58th St., Milwaukee 8, Wis., pastor of Friedens.

KOCH JR., HOMER W., Baltimore, Md., to Timberville, Va., (minister without charge).

KOCH, L. JAMES, Judson, N. D., to 3737 N. Cypress, Kansas City 16, Mo., pastor of a new mission church.

MEYER, DUANE A., Wilton Junction, to Box 101, Denver, Iowa, pastor of St. Paul's.

MOYER, JAMES W., (FSP) 153 East Hill Crest Dr., Mounted Route 1, Carlisle, Pa., (postal change).

OLIPHANT, JOHN C., Madison, Wis., to Fullerton and Orchard Sts., Chicago 14, Ill., assistant pastor of St. Paul's.

REST, KARL H. A., 106 Morgan St., Tonawanda, N. Y., (change of residence).

TRAUT, FREDERICK G., 3718 213th St., Matteson, Ill., (change of residence).

WINGER, DANIEL T., Wheatland, Wyo., to 2876 S. Fairfax, Denver, Colo., (minister without charge).

Code: E—Emeriti, retired or disabled; FSP—Full-time synod president.

CC Calls

BARBER, ROBERT I., Wilmington, to Wilder, Vermont.

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RADBURY, CLARENCE J., First, Eaton, to Lodi, Ohio.

HASTAIN, WILTON L., to Union, Mattoon, Illinois.

LIFFORD, EARLE A., to Winthrop, Me.

OE, CHALMERS, professor, Hartford Seminary Foundation, to First, Columbus, Ohio.

ROWLE, DAVID R., Litchfield, Mich., to Park, Philadelphia, Pa.

ORNEY, JOHN W., to First, Lowell, Mass.

DDY, ROBERT L., United, Little Compton, R. I., to North, Woburn, Mass.

ALL, DAVID C., Hartford Theological Seminary, to Oxford, Conn.

AYES, BERT, Baptist, to interim, Mt. Holly, Ohio.

EHLE, ARTHUR E., First, Verona, to United Church of Christ, Delaware Valley Township, N. J., new church project.

OWRY, FREDERICK C., Yale University Divinity School, to Orient, N. Y.

IAHLER, MAURICE O., Sterling, to Central, Lynn, Mass.

IALLORY, PAUL W., Toulon, to Argo, Ill.

IARSTON, ROBERT E., Stanley, Chatham, N. J., to Silver Spring, Md., April 1960.

RICE, JAMES, to student minister, Pt. Isabel and Mt. Zion, New Richmond, Ohio.

OWSEY, JAMES, to Steuben, Greenfield, Ohio.

WARTZ, GUTHRIE R., associate, First, Hartford, Conn., to Second, Palmer, Mass.

URNER, JAMES E., Methodist, to Rockdale, Northbridge, Mass.

ORNHOLT, ROBERT H., to Spring Green, Wis.

VESTLAKE, DARRELL J., Union, Tavares, Fla., to Cincinnatus, N. Y.

VILLIAMS, ANSON R., Baptist, First and North, Buxton, to Riverside, Vassalboro, Maine.

VILLIAMS, OWEN T., First, Steubenville, to St. Paul's, Cleveland, Ohio.

VILLIAMS, RAYMOND W., Andover Newton Theological School, to New Gloucester, Maine.

VOODBURY JR., ROBERT C., Poquonock, Conn., to assistant, Hope, Springfield, Massachusetts.

United Church Herald has received word hat the Rev. Evan David is not leaving Blaine, Wash.

CC Resignations

BEAUSAY, WILLIAM J., Alexis, Toledo, Ohio.

CLAPP, MARY C., Windsor, Mass.

FREELING, HENRY P., Waveland Avenue, Chicago, Ill.

KOERNER, RUSSELL KENNETH, Gustavus, Farmdale, Ohio.

LEWIS, CLIFFORD D., assistant, Lakewood, Cleveland, Ohio.

MANGUS, WILLIAM S., Liberty Chapel, Ohio.

MILLEY, C. ROSS, First, West Haven, Conn.

SHANNON, THOMAS A., Steuben, Greenfield, Ohio.

VANDERWULP, JOHN W., lay assistant, Pilgrim, Toledo, Ohio.

E and R Installations

AHRENDT, ROBERT C., Pearl City Charge, North Illinois Synod, November 8.

BANKS, WILLIAM H., Zion, Steubenville, Ohio, December 20.

BIEBER, WALLACE J., St. Stephen's, Lebanon, Pa., December 13.

DERSHEM, PAUL E., Trinity, Skippack, Pa., December 13.

FRITZ, STANLEY L., Jerusalem, New Philadelphia, Ohio, December 13.

FROHNE, VICTOR M., Church of the Way, Waukesha, Wis., December 6.

HARSH, HARVEY E., St. John's, Danville, Ill., November 8.

HOTZ, WALTER A., St. Matthew and St. Peter's, Detroit, Mich., December 27.

KASPER, ROBERT E., St. John's, Caseyville, Ill., December 13.

WENNER, NELSON J., Warminster Church, Warminster, Pa., December 13.

E and R Ordinations

BURCHARDT, CHARLES O., St. Paul's, Marshall, Okla., December 27.

HOELSCHER, DWIGHT A., Woodruff Community, Long Beach, Calif., July 31.

Newly Vacant E and R Pulpits

Philadelphia Synod—St. Paul's, Springfield, Pa.

South Indiana Synod—Zion, Newburgh, Indiana.

Texas Synod—Jackson Avenue Church, New Orleans, La.; Christ Church, Houston; Friedens, Lewisville, Tex.

Changes in E and R Synod Rosters

In East Pennsylvania Synod, Christ Church, R. 1, Danielsville, Pa., was separated from the Moore Township Charge and has been made an independent charge. Mt. Bethel Charge has changed its name to Mountain Valley Charge.

In Mercersburg Synod, St. John's Charge has changed its name to Red Lion Charge.

Received into E and R Membership

DERSHEM, PAUL E., Skippack, Pa., by Philadelphia Synod, from the Congregational Christian churches, November 10.

DYMOND, R. LELAND, Freeburg, Pa., by Central Pennsylvania Synod, from the Congregational Christian churches, November 1.

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